THE

Juvenile Instructor

VOL. 60 APRIL, 1925 NO. 4

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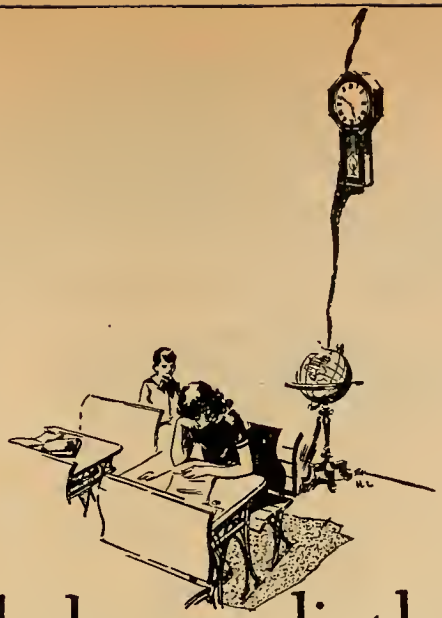

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STORES ALSO AT LOS ANGELES, CALIF.

Easter Dawn

By Lula Greene Richards.

If I should pass away while you remain,
Sweet singers heav'n ordained to solace pain—
In joyous harmonies with soft refrain
  Sing this for me, sing this for me—for me—
Happily, cheerfully, gratefully gone
Where night's sable curtains are all withdrawn
Revealing the glories of Easter Dawn
  To a spirit redeemed, released and free.

Remind the lone, bereft who linger still
To say "Not our's but Father's gracious will"—
Christ's holy love His peace on all distill—
  Sing this for me, sing this for me—for me—
Happily, cheerfully, gratefully gone
Where night's sable curtains are all withdrawn
Revealing the glories of Easter Dawn
  To a spirit redeemed, released and free.

Let tender measures gently fall and swell
With that immortal chorus—"All is well"—
Another one called home in heav'n to dwell—
  Sing this for me, sing this for me—for me—
Happily, cheerfully, gratefully gone
Where night's sable curtains are all withdrawn
Revealing the glories of Easter Dawn—
  Sing this for me—for me—Farewell, farewell.

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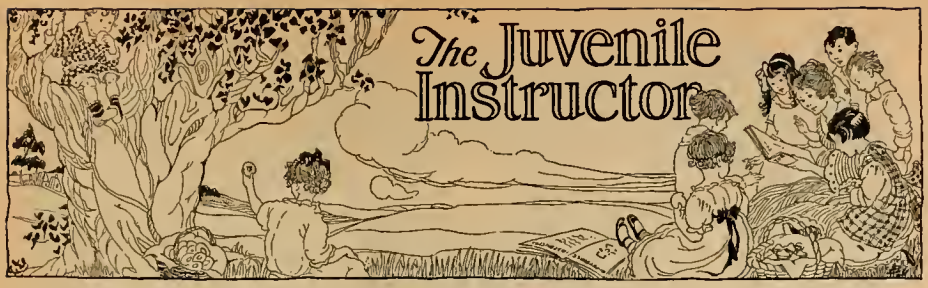
Where President and Mrs. Coolidge Will Spend Part of the Next Four Years,



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Historic Shrines in America

I. Old Plymouth

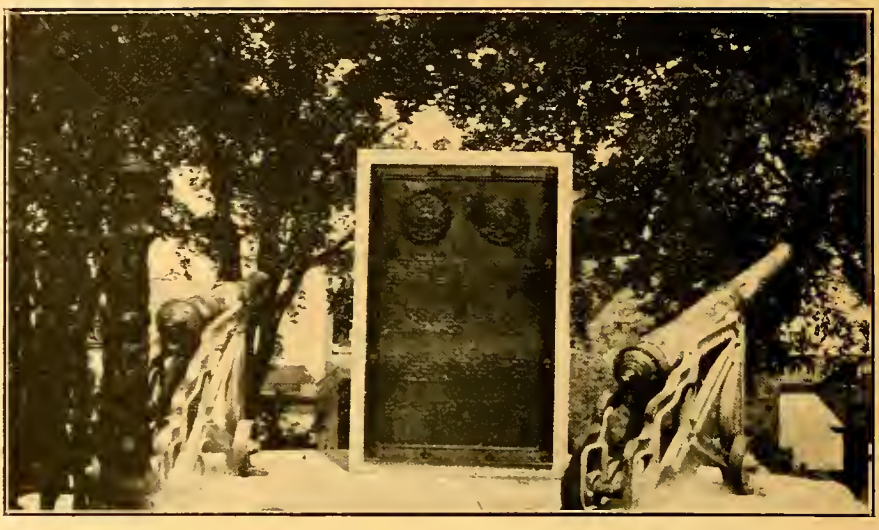
By Howard R. Driggs.

It was a brilliant day in July, with the sun pouring its ocean-tempered rays down through the trees that bordered our way, when we drove our auto-touring car into old Plymouth. Three hundred and more years before, a very different group of people had come upon this spot, out there on the edge of America within the welcoming arm of Cape Cod—a band of driven, sea-weary Pilgrims, seeking a haven of rest and an opportunity to worship God according to the dictates of their own conscience. And a decidedly different day it was in that bleak December when they landed on the wave-lashed shore of Massachusetts Bay near the lone rock that was to become the corner stone of our Nation, and one of its most sacred shrines.

That famous rock we found still in place, a rod or so from the calm water's edge. Deep chiseled into its side is the date 1620—made famous by this landing of the Pilgrims. Over it now is a stately canopy of marble, under which millions of Americans and people from other lands have paused to pay silent tribute to the memory of the God-fearing souls who first came there to begin humbly the work of planting a nation "dedicated to the proposition that all men are created equal." We are proud to add our little tribute of respect to their memory.

It all seemed so strangely natural to be on this spot. Saturated from my youth with the stories of the Mayflower. sturdy Governor Bradford, Elder Brewster, the redoubtable Miles Standish, John Alden, Priscilla, Squanto, who bade the wanderers welcome, and Chief Massasoit, who came with his Indian followers to help celebrate the first Thanksgiving, I felt a kind of kinship with the place. It was a delight to wander around among the scenes, and sense the reality of it all—the inner assurance that the spirits of those historic folk still hover over the scenes wherein the significant drama was played. Oh, no, I am not drifting off into ghostly sentimentality here; I am just trying to express what deeply I felt while we were enjoying our visit with these human-hearted old progenitors of ours.

The real story of the Pilgrims came to me that day with a nearness and a clearness that I had never felt before. I could visualize that band of common folk doing their washing down by Plymouth Rock, as the Pioneers used to do it when they pitched camp along the Platte. I could see them snuggling up around their old fire places when they got into their log cabins. A replica of one of the first seven houses of Plymouth that still stands, shows a striking likeness to those of our own pioneers. And I could sense some of the tragic struggles of that first cold and hungry winter, when one after another the older folk and the young



CANNON LIKE THOSE PLANTED ON SAME SPOT BY MILES STANDISH

ones passed away and were carried up the hill to the burial ground, just as our own people had laid their loved ones away on the summit of Mount Pisgah out there in Iowa in that tragic winter of 1846-47. I recalled how the Pilgrims, to keep the Indians from knowing how many of their little band had passed away, had sown wheat over the graves of their dead. No trace therefore remains of these first ones who gave their lives in this search for liberty.

CANOPY OVER PLYMOUTH ROCK
The rock is behind the grating.

We did find the cemetery, however, filled with the graves of thousands of those who later passed away. It covers the hill overlooking the town of Plymouth—the same hill whereon Miles Standish planted his two cannon. The cannon are still there among the silent graves—not the ones that Miles had, but two others very much like them. We found the grave of old Governor Bradford, too; and we were told that Elder Brewster still presides in the church at the foot of the hill—not the original Elder Brewster who came in the Mayflower, of course, but one of his descendants. Another thing near the cemetery that attracted our attention was the marker announcing that there stood the house of John Alden.

We were not the only latter day pilgrims who were going about these historic spots on that day. The little town of Plymouth was crowded with them. Doubtless the fact that the

GRAVE OF GOVERNOR BRADFORD
Largest stone to left of tree. Church at distance, on right side of picture on spot of first Plymouth Church.

National Educational Association was in session in Boston at the time accounted for the unusual number of visitors who were being piloted about in large groups by the sight-seeing guides. Occasionally some of their stories and patent jokes broke into our reveries at this or that spot, and the chatter of a few folk indicated that they had failed to catch the inner spirit and meaning of it all.

My own thoughts kept trying to clear away all of the modern phases of the scene before us in order to get a mental picture of the days when the old Mayflower lay at anchor out there in the harbor, and the colony was hard at work getting their cabins ready. I tried to picture also that later time when the wintry snows had been melted and the spring flowers had come to cheer the little group of saddened folk, there came one day out of the forest another wanderer—Squanto, the lonely Indian, to welcome them with broken English, and to help them in their struggles to get on in this new land.

That story of Squanto is one of the most touching of our early history. How came this kind-hearted Indian to be there, and how did he learn the English tongue? It is a long tale, but here are the essential details of it.

A few years before this, Squanto with his tribe was living on this land about Plymouth, when a ship anchored off the coast. The sailors landed, and inducing some of these Indians

SITE OF JOHN ALDEN HOME

IN THE OLD PLYMOUTH CEMETERY

to go aboard their vessel, they heartlessly sailed away with the Indians and later sold them into slavery. Squanto, one of the hapless captives, chanced to fall into the hands of a priest, who gave the Redman back his freedom. Squanto afterwards returned in an English ship, commanded by a humane captain, and was finally landed on the shores of his home land, but to his great sorrow he found not one of his people left. A scourge of sickness had swept them all away; the land around what was to become Plymouth was depopulated of its Indian inhabitants. This accounts for the fact that the Pilgrims had no serions opposition at the outset of their adventure in this land.

Squanto found a welcome among a neighboring tribe, Massasoit's people, and the next year when he discovered the Pilgrims settling on the land of his own folk, he extended the hand of friendship. Through his skillful teaching the colonists learned how to grow Indian Corn, and pumpkins, and potatoes— all new American kinds of food. The good Indian also trained them in the arts of hunting and fishing, and helped them to find the cranberries, huckleberries and other such dainties. Much of the success of their venture in a strange New World is due to this helpful old Redman.

The story of the first Thanksgiving has been too often told to need repeating in all of its details here. It was our first distinctive American holiday—begun not as a feast day, but as a fast day. True, it was closed with feasting and games and rejoicing. Massasoit and ninety of his braves came to participate in the festivities, bringing with them venison and wild fowl and other game to help out the feast; but the spirit of it all was one of gratitude to God.

It is good to feel that spirit in these founders of America. On this rock of faith was our Nation founded. Around the sacred shrine where the Pilgrims landed that spirit still hovers. It is a privilege for any American to worship there.

STREET ALONG WHICH WERE THE FIRST SEVEN LOG HOUSES OF PLYMOUTH

The Second Turn

Not the very next Friday, but the next after that, Elder Bently had good news for the Wentworths.

They could get the money!

Never was there such rejoicing. Mrs. Wentworth was beside herself with joy. As for Mary, she danced around the room in sheer delight; she gave her mother such a bear's hug as made that person cry out against her daughter, although she was not in any mood to scold her; she even, in a moment of forgetfulness, threw her arms about the missionary, much to his surprise. Nor did he reprimand her, either. His own cup of happiness was full to overflowing at the very sight of such happiness in the others.

During the braiding of the hair that night there could be no other topic of conversation than the plans for the journey to the mountains of the Far West. How could the household things be sold? What could they take with them? How long would it be before they could start on the journey? Would they get seasick? What was good for seasickness? How would they manage the trip overland after they had disembarked? What would they do, and how would they fare when they reached the Valley of the Great Salt Sea? These and a hundred other questions of the same kind pressed for an answer that evening—and got it, too, in a way.

When Elder Bently had taken his departure, down came the kaleidoscope once more.

"Just a few turns, mother dear," Mary explained in answer to a look. "It's early yet."

"Well."

* * * *

There were more things to see in that crystal palace, now that Mary had had a glimpse of what lay on the other side of the mists that enveloped Manchester eternally in half darkness. For Elder Bently, although he had left the house earlier than was usual with him, had nevertheless gone over the whole story of what might be expected to await them on the journey westward. But you know how a faraway truth always appears more roseate than a nearby one.

I'll get the most beautiful scene I can find in the kaleidoscope," said Mary, "and then I can imagine things."

And she did.

There was, first of all, the mighty deep. This little speck of blue-green in the mass of glass beads might stand for the broad ocean. In Mary's "Reader" was a picture of a great ocean liner, one that could ride the most boisterous sea you could imagine. It was a great floating town with hundreds of people on board. Nothing could shake its foundations. The book said that it was the finest ship that ever "pushed prow through the waves." Mary liked that phrase, because it suggested that the liner was a kind of living being, a powerful animal that could force its way anywhere. Besides, it was very comforting to know you were in the arms of the strong.

Mary and her mother were ushered on this ship (in Mary's fancy, you understand) by persons in purple livery.

"AND SHE GAVE IT ANOTHER TURN"

Mary liked purple for livery better than anything else she had ever seen—it was a dignified and stately color. (As a matter of fact, between you and me, Mary had seen but one man in livery, and that was Lord Crewe's lackey in a grand parade one time.) Purple was the color the ancient Roman emperors wore, the book said, and a footman, Mary thought, certainly looked as important as any emperor that had been dead these two thousand years. And when they got to their—what did you call it?—state-room, Mary and her mother, everything was "perfectly spick and span." That was exactly what her mother remarked as they entered the place. It was nicer than their own little cottage with its thick stone walls, its two stuffy little rooms and low ceiling, and its floor of great square stones laid together into a smooth surface. Here everything would be of wood. No floors to scrub, no dishes to wash, no bread and butter and jam with hot water for tea to prepare! Oh, it was all so jolly!

And then there was three thousand miles of land. Goodness me—three thousand miles! Just think! But how far is three thousand miles, anyway? From here to the town hall is two miles, and three thousand miles would be—

"Oh, I can't ever get all this straight in my head at once," Mary said to herself in sheer desperation. "I'll just have to say, 'It's a dreadfully long way,' and let it go at that. But where

is the land? I'll have to give it another turn," meaning the kaleidoscope, not the land.

And she gave it another turn.

This time she found a long (that is, long for a crystal palace, you must understand) stretch of dark shadow in the kaleidoscope, which she promptly transformed into three thousand miles of American territory. Elder Bently had said they would "go by rail from St Louis, Missouri, where they got off the ship, and then by team the rest of the way. Well, here at any rate, was the train—a little speck of pink, which would have to do for a train, although she had never seen a pink train. Of course, it would be like English trains, full of cozy compartments, where people stared at one another out of countenance from opposite seats, and into which you went through a side door. She and her mother would ride first class.

And what about "the rest of the way?" From Missouri, that is to say, wherever that was? Mary would have to give the kaleidoscope another shift, for it would never do to let the pink speck stand for a train of cars *and* a team of horses pulling a carriage. Even Mary could not imagine pink horses, whatever might be said in defence of a pink train.

And so she gave the glass house another turn.

The horses would be beautiful Arabian steeds, with high heads and bended necks, champing at the bits and pawing the ground, whenever they stopped, in their eagerness to be off. (The "Arabian steeds" also came from the "Reader".) And when they did go, they went like the wind! Mary had great difficulty in keeping her seat and her presence of mind. Indeed, she had even to act in the role of comforter to her mother in the fearful situation!

Another gentle turn, and she was in Salt Lake City, the City of the Saints.

And what a lovely place it was! Great meadows and trees and flowers everywhere—a real wonderland.

A beautiful lady took Mary and her mother into her home till they "could turn round," the lady said. And then when they got thoroughly turned round, she led them to a cottage near by, made of red brick and having three rooms, surrounded by grass and shrubbery, with a garden in the back lot, where they—

"Mary dear," came the voice of her mother, her real voice this time, not one in Mary's fancy—"Mary dear, you'd better come to bed. It's getting late."

"I'm coming, mother,"

Poor imaginative little Mary!

* * * *

They were to leave smoky Manchester in a week now. All the "things" had been sold or given away, notice had been sent to the landlord, and everything settled ready for their departure.

But they did not leave. At least—but I am getting ahead of my story, as you can plainly see.

Mrs. Wentworth's health had always been somewhat delicate, especially since the arrival of Mary. A cold usually went to her lungs, threatening to develop into pneumonia. And so, when she went to a private farewell party in her honor at the Bevan home, there was nothing at all surprising that she caught cold on the way back and that she had in consequence to go to bed on account of it. Nothing more, however, was thought of the matter, for had she not had this happen on more than one occasion in the past, and had she not always recovered?

But Mrs. Wentworth grew rapidly worse instead of better. This was due, the doctor said, to her excitement over the journey she had planned on undertaking. There is no doubt also that it was due in part to her anxiety over little Mary in case she herself should die. At any rate, she became worse,

as I said, instead of better, and four days before the family was to leave Manchester forever, she passed into that bourne from whence no traveler ever returns to take up again his earthly burden.

And what made it worse for both Mrs. Wentworth and Mary during those last trying hours was that Elder Bently had been unabie to be present. For he was in Liverpool making preparations for a company of Saints that was to leave his conference.

And so Mary was left utterly alone with her kaleidoscope, which could never again be of the same comfort to her in her utter loneliness.

(To be Continued)

Tribute to the Late President Seymour B. Young

By Lula Greene Richards

As one who has been intimately acquainted with Seymour Bicknell Young for nearly seventy years, I feel a dutiful desire to offer a loving tribute testifying to the excellency of his character.

Being a first cousin to both my father and mother, Seymour was always an esteemed and welcome visitor in our home. In 1858, the year of the move south, in the history of the Pioneer Latter-day Saints, Seymour B. and John R. Young, James A. Little and others of the cousins used to visit us in Provo where we lived that season. Perhaps their visits were more frequent because their two beloved and revered aunts, Nancy Young Kent, my mother's mother, and Fanny Young Murray lived with us a portion of the time. Seymour's genial, pleasant words and ways, his unfailing charity and kindness of heart towards all made him a favorite with little children especially, but with older people also. I remember with what heroic pathos he re-related to my mother and his aunts details of the death and funeral of his older brother, Joseph, which had occured a short time before the family moved south. Later in the year, when our people generally returned to their homes in the northern portions of the territory, William G. Young and my father settled with their families at Grantsville where the former was made Bishop. This arrangement was by the appointment and counsel of President Brigham Young, and by like assignment for several years Seymour B. spent considerable time at Grantsville in the interest of some affairs of the Church there. Cousin Harriet Young Brown, the Bishop's sister, used also to visit us at Grantsville. With memory's eyes I can still see Seymour and Harriet in one of our country dances taking lead in a square quadrille and answering—figuratively—to the calls, "First couple balance—Swing in the center and six circle 'round—All promenade," etc. Both were modest, graceful dancers, good to watch, leaving pleasing remembrances. At that time I believe Seymour B. and his brother Le Grande might have been counted among the "sweet singers" in Zion as their father Joseph and their uncle Brigham were designated at an earlier period of the Church. Some of the favorites they sang for us then were "When the Spring-time Comes, gentle Annie;" "Bell Brandon;" "My Josephine," and "Maggie Dear." And for father and mother more particularly, "O my Father!", "Come, Come ye Saints," and "O ye mountains high!" My mother's baby boy, Edwin, laid personal claim to Seymour, always speaking to him or of him as "My Seymour." "Do you think my Seymour will come this evening, mother?"

he would say, "because he ought to know that Flavius is going away." Or, "I want my Seymour to come so I can tell him about Doll and her little colt."

My brothers have always felt that Seymour B. was about the same to them that they were to each other. This dear family and ours were ever much like one. One afternoon, eleven years ago, now, when my husband, Levi W. Richards was lying ill with the malady which soon after closed his earthly career, his cousin Franklin S. Richards and Seymour B. Young happened both to visit him at the same time. During a cheerful and an appropriate conversation at the side of the sick bed Judge Richards was led to make the following declaration to Dr. Young: "I never come into your presence or hear you speak that I do not feel myself uplifted and made better by the occurrence." Being a silent though animated listener to that honest and generous expression, the face of the sick man lighted up with a smile of satisfaction. And he afterward referred to it with grateful appreciation.

Thousands who have known Seymour B. Young familiarly could bear a like testimony concerning the helpfulness and exhilarating influence of his refined and superior personality. But that not costly yet precious little "bouquet" gracefully handed from one large hearted, great souled man to another of the same sort at a suitable moment while both were yet astir in this mortality, instead of its being held by one to be placed on the other's bier, seemed to me something worthy of being remembered and recorded. And here it is, friends! Let us pass it on and benefit ourselves and others by emphasizing the noble example it affords. And may the memory of President Seymour B. Young's good words and works help us to follow with renewed diligence the appointed way which leads to Life Eternal.

What is Sunshine?

A little gold amidst the gray—
That's sunshine;
A little brightness of the way—
That's sunshine;
A little spreading of the blue—
A little heaven breaking through—
That's sunshine.

A little looking for the light—
That's sunshine;
A little patience through the night—
That's sunshine;
A little bowing of the will,
A little resting on the hill,
A little standing very still—
That's sunshine.

A little smiling through the tears—
That's sunshine;
A little faith behind the fears—
That's sunshine;
A little folding of the hand,
A little yielding of demand,
A little grace to understand—
That's sunshine.

—The Pacific.

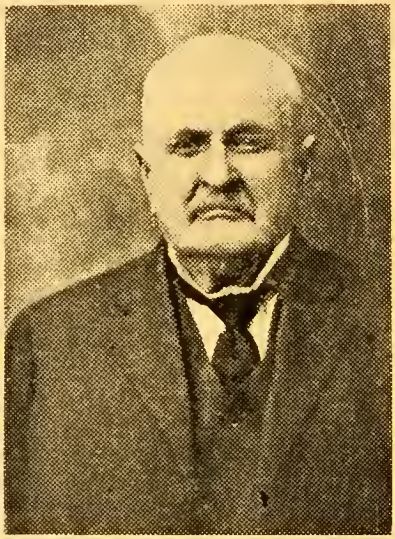
Hyrum Bennion

By Harold H. Jenson

Many people do not know that the inhabitants of Salt Lake were once all ready to destroy their city by fire, but such is a fact as related by Hyrum Bennion, a Utah pioneer, of 1847, and a pioneer miller.

In a special interview, the writer obtained the following interesting story for the Juvenile Instructor:

"It was in 1858 that the news came that Johnston's army was coming. President Brigham Young had in-



formed everyone to get ready. Our impression was that the army was coming to take and confiscate our property and probably take our lives. As preparedness was always the byword, we were ready. Even though the houses and household furniture represented years of labor and work, the pioneers were willing to sacrifice their all, rather than submit to something which they deemed an injustice. My father and my uncle had the stage all ready to apply the match if necessary, but thank Kind Providence it was not necessary. Many had left the valley when the first news came, and almost everyone was ready to go and leave the burning city behind.

"Johnston's army came in the spring of 1858 and proceeded along what is now the Redwood road to Granger, after camping over the Jordan. They had spent the winter of 1857 at Fort Bridger. Leaving their Jordan camp, they passed right on through the valley without molestation, into Bingham Creek, over the mountains to Cedar Valley. We found many of the men to be very kind gentlmen and manly, and after everything was straightened out, their coming proved a blessing in disguise, for we were enabled to purchase much of their equipment. I think those that returned went back with a far different impression than when they first came. They found the 'Mormons' a law abiding people, and the cause of their coming was, that they thought the Latter-day Saints were in rebellion against the government. This was found to be entirely false. History also proved it, for everyone recalls how the 'Mormon' Batallion sent their men to answer Uncle Sam's call even though it meant leaving loved ones on a prairie desert plain, and giving up everything for the call of duty. The masterly personality of President Young predominated everything in that day. To think that every person in Salt Lake and even surronding towns stood ready to destroy all

they had, rather than see it confiscated, shows the remarkable spirit possesed by these pioneers. I can still see my father and my uncle ready to sacrifice all they possessed rather than submit to anything which they considered, like their leaders, unjust and against law and order.

"I recall also how many of the boys stood ready to answer the call of their leaders. When the army came the nearby hills were filled with our men. When they passed through the canyon the hill tops had scouts on them and Echo canyon particularly was well fortified. Large boulders were placed in readiness to completely block the pass into the valley in case it was found necessary.

"I think that after all, the achievements and history of the Latter-day Saints should stand forever as an argument against such slanders as used to be, and are sometimes still heard, for our Articles of Faith have always said, 'We believe in honoring and sustaining the law.'

"I also remember the Indians in the early days. They were always begging. President Young said it was 'better to feed than fight them,' though we had barely enough for ourselves. We didn't experience much trouble with them and many had some excellent Indian friends. We didn't have much to give, but what we had we divided with them, finding it the best plan after all.

"Early milling operations were rather crude. The coffee grinder was perhaps one of the first forms of home milling and came in for universal usage, for neighbors continually borrowed the same. Later the old mill, which still stands in Liberty Park, built by President Young, and called Chase mill, served its purpose well. Although not among the first, I still follow the avocation of a miller and am interested in this industry in Murray.

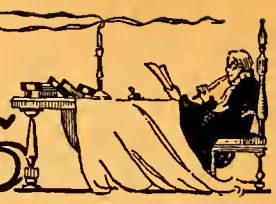
"I was just a babe when I came to the valley, as I was born Jan. 1, 1847, arriving here with my folks, Oct. 5. Picture to yourselves how many parents today would risk going across the barren plains and wilderness with an infant in arms. Yet many brave parents did this and risked all, coming out victorious in the end.

"My father, Samuel Bennion, used to tell some remarkable stories of those early days, and with his brother, John, did a great deal of colonization work. In 1863 we moved to Rush Valley and there father and uncle owned a few cattle and horses. I used to act as herd boy and we had many interesting experiences that would teach the young folk of today how to appreciate their good homes and beautiful surroundings, for pioneer days were days of sacrifice and toil. Children had to work just as hard, usually, as their parents from early morn till late at night.

"Later years came and I have watched the valley grow. From a wilderness it has blossomed as a rose and Bennion and Taylorsville particularly have changed of recent years. In early days this district was almost isolated, being so far out from Salt Lake proper. It meant miles of team journey to come into town, and yet we used to come to meetings in the old tabernacle and never miss a Sunday. We could appreciate also what true friendship meant for many a neighbor proved to be a close brother or sister in time of need, especially when houses were few and far between. In 1890 I went to England on a mission and we were treated very well in those days.

"Prosperity has come and Salt Lake has changed. Progress and hard work have made the city what it is today. I think as I look around me, what a wonderful transformation!"

EDITORIAL THOUGHTS



JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
ALBERT HAMER REISER, Business Manager

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SALT LAKE CITY - - - APRIL, 1925

Easter

Easter is a principal festival of the Christian year observed in commemoration of the Resurrection of the Lord.

There isn't a child in all Christendom who cannot name the day on which we celebrate the Savior's birth, but very few, even adults, can tell, without looking at the calendar, the day on which we commemorate His Resurrection, or can even explain why it comes sometimes in March and sometimes in April.

This is readily understood, however, when it is remembered that the day is determined from the Jewish calendar, which is based upon the *lunar* instead of the *solar* changes.

The first month of the Jewish year, Nisan, corresponds either to our month of March or April. This month from new moon to new moon consisted of approximately 29½ days. On the 14th day of this month the Jews held the feast of the Passover, and it was immediately following one of these feasts that Jesus arose from the dead. Subsequently the Christians at Jerusalem celebrated the feast of Easter at the same time as the Jews the feast of the Passover. Later, some of the churches desired to hold Easter on the Sunday following the 14th day of Nisan, or the 14th day of the moon. Though some of the churches persisted for many years in holding the feast on the 14th day whether it was Sunday or not, about 325 A. D. the custom of celebrating Easter on Sunday became universal. Nominally, then, Easter Sunday is the first Sunday following the 14th day of the moon, the crescent of which precedes March 21st not more than fourteen days. If the 14th day precedes March 21st then the new moon of April will be taken and Easter will be the first Sunday after the 14th day of the April moon. Though modern usage has placed the determining of Easter upon a comparatively more accurate basis, the underlying method is as stated. Even now, a committee appointed by the League of Nations is attempting to have an international day for Easter fixed as definitely as is Christmas. Reports thus far from organizations, churches, and governments

that will be affected by the change, seem to favor the definite date.

It is a happy coincidence that Easter is associated with spring. The word easter in the Old English signified a festival named for the Teuton Goddess of Spring. The Jews began their year in the spring, because it seemed that the story of life began anew. They thought, no doubt, as Goethe wrote later that,

"Then the year is repeating its old story again. We are come once more, thank God! to its most charming chapter. The violets and the May flowers are as its inscriptions or vignettes. It always makes a pleasant impression on us, when we open again at these pages of the book of life."

Easter and Spring make a happy association, not because there is anything in nature exactly anologous to the Resurrection, but because there is so much suggestive of the *awakening* thought. How like the stillness of Death has old Winter held all vegetable life in his grasp but as the eternal power of heat and light compels him to relinquish his grip, what seemed to have been dead begins to come forth in newness of life, refreshed, invigorated, strengthened after a peaceful sleep. So it is with man. What we call death Jesus referred to as a sleep. "Lazarus sleeps," he said to his disciples: "The damsel sleepeth," were his comforting words to the bereaved and sorrowing parents of a little girl. Indeed, to the Savior of the world there was no such thing as death—only life—eternal life. Truly he could say, "I am the Resurrection and the Life. He that believeth in me though he were dead, yet shall he live."

With this assurance, obedience to eternal law should be a joy, not a burden, for life is joy, life is love. It is disobedience that brings death. Obedience to Christ and His laws brings life. May each recurring Easter emphasize this truth, and fill our souls with the divine assurance that Christ is truly risen, and through Him man's immortality secured.

"The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But man shall flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crash of worlds."

—*David O. McKay.*

Bits of Philosophy

Sophistication is not education.

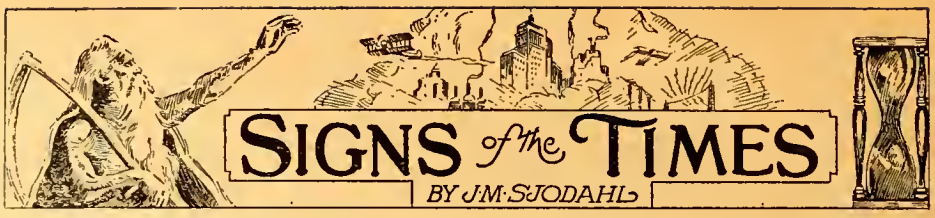
The worship of self kills the better self.

The less we are the more we strive to make others think we are more than we are.

It is hard to forgive the man who does the thing you do best, better than you do it.

Courtesy is the art of granting favors in such a way that those who receive them will feel that they are bestowing a favor upon you by receiving yours.

Teaching in the higher sense, is the art of training others to learn, to love and live the good, the true and the beautiful.—*Nephi Jensen.*



THE TOBACCO EVIL

A couple of weeks ago a report appeared in the press, to the effect that last year 69 billion cigarets and 6 billion 700 thousand cigars had been smoked in the United States. The increase since 1915, it was said, is fourfold, and that is attributed partly to the fact that women are becoming smokers in ever increasing numbers, and partly to the aggressive advertising campaign of the tobacco vendors.

Such advertising is being done most effectively from the stage. In every moving picture you see actors and, sometimes actresses, puffing away at a cigar, cigaret, or a pipe. On the vaudeville stage, no performance seems to be complete, unless some of the performers demonstrate before the people that they are experts in smoking. Only a short time ago I happened to spend part of an evening at one of our show houses, to see a good play, replete with dramatic and melodramatic possibilities, utterly spoiled by coarse profanity and nauseating tobacco smoking. Actors actually puffed the fumes of the burning weed into the faces of their lady companions at the closest possible range. I thought at the time, if we want our children to learn to profane and to smoke, let us send them to such places. They will rapidly imitate the stage heroes. They will graduate in vice in a short time.

And that is not all. In this state it is against the law to smoke in theaters during a performance. The law was possibly intended as a protection against fire and the panic that always accompanies a theater conflagration. For, remember, an audience is never safe, where the performers smoke and drop hot ashes in all kinds of places. It was intended also, let us hope, as a protection against the contaminating example. When, therefore, the law is flagrantly broken in such places, these become schools for law-defiance and law-breaking. There can be no more effective method for the undermining of both religion and morals than such performances. Bad books are bad, but the example set in bad show houses is infinitely worse. President Anthony W. Ivins, in an address, recently, before members of the legislature and Rotary club, pointed out that "the people of the United States are the most lawless people in the world," and that statistics prove this. Yes, and we are also the most liberal patrons of morally corrupting film stories and coarse vaudeville, and we bid fair to become the champion nicotine addicts. And so, the increasing tide of crime is simply keeping pace with the increase in the use of tobacco—and this will no doubt continue as long as tobacco consumption is on the increase, for the very nature of nicotine is to remove mental and moral restraint, and for that reason we find that practically every youthful criminal is a smoker.

Is there any way of counteracting the evil at one of its main sources?

I notice that in the city of Chicago, some time ago, an ordinance was passed for the purpose of regulating the showing of gunplay pictures. The concern affected obtained an injunction against interferring with the show, but the appellate court upheld the city ordinance and said in part:

"Where gunplay or the shooting of human beings is the essence of the play and does not pertain to the necessities of war, and

the preservation of law and order, but is for personal spite or revenge and involves taking the law in one's own hands, and thus becomes a murder, the picture may be said to be immoral; it inculcates murder."

This would indicate that when city officials decide to purify the pestiferous amusement halls, they can do so by legal means, and that places the responsibility where it to a large extent, in fact, belongs.

TWO CHAMPIONS OF PEACE

On Feb. 24, Hjalmar Branting, three times prime minister of Sweden and a statesman of international fame, passed away at Stockholm. He was a strong supporter of President Wilson's "fourteen points" at the Paris peace conference and an active worker in the interest of the peace of the world.

Four days later, Frederick Ebert, the first president of the German republic, died. Very seldom has the head of a nation had to face as many difficulties as he had to meet during his brief public career, but, a man of the people and devoted to the cause of the people, he weathered the storms with phenomenal success, and he will stand out in history as the "savior of the Vaterland" during the most critical period of its history.

He was loved by the people. But he had his enemies. Shortly before his death, according to the *Berliner Tageblatt*, a plot was discovered, the object of which was to make him appear as a traitor during the war, on the accusation of a notorious criminal, and thereby prevent his reelection next May, because he, like Branting, was a man of peace.

And this is but another reminder that the old struggle between Michael and his angels and the dragon and his angels is still on (Rev. 12:7). One might have thought that the old policy, which culminated in the awful cataclysm of 1914-19, would have for ever disappeared in the torrents of fire and blood that swept the earth then. But not so! Today the old forces are again at work everywhere, our own beloved country not excepted. Men do not seem to realize that while they are rearing the tower of Babel from which they hope to reach high heaven, they are only laying the foundations for confusion and disaster to coming generations.

UNION OF CHURCHES

One of the notable signs of the time is the effort of religious bodies to effect a closer union. Three denominations in Canada, Presbyterians, Methodists, and Congregationalists, have decided to establish "The United Church of Canada." The union is to take place some time next June, when each of those bodies is to hold a conference, which will end in an association of the three, and a choir will sing, "Blest is the band that ties."

The underlying motive is, that by union they will save expenses, and yet be able to do more efficient work for the conversion of the world. They ascribe their failure to command greater respect and to have more influence to the fact that they are not united.

I am afraid, however, that the cause of lack of influence is deeper than lack of unity. A Baptist minister in Texas recently said that the average minister of today was absolutely ignorant of the Bible, and that he, as a substitute, gave the people "a little psychology and sociology." Their sermons, he said, were like the tail of Halley's comet, of which ten million cubic miles would make only a thimblefull of tangible substance. "A hungry, sinning, suffering, world asks for bread and receives a stone."

Dr. Fosdick has recently said that the multitudes have not the religion of Jesus but only a religion *about* Jesus, and that if Christ should come, he would shun the "creedalism, denominationalism, sacramentalism carried on in his name and would cer-

tainly exclaim, "If this is Christianity, I am not a Christian."

One of the daily papers from abroad recently had these well considered words: "Formerly the interests of men were centered in heavenly things. Religion as a searchlight illuminated the sky, and outside the light rays all was dark. Now it is the worldly things that are prominent in the light, and where the sky was there is only empty space. Common people are so busy with earthly things, that the heavenly concerns have disappeared from the sphere of their interests."

The union of churches cannot help this situation. Dead branches do not make a living tree, no matter how firmly they are tied together. Nor does the union of inanimate bodies constitute a living soul.

The world today needs the Gospel of Jesus Christ. It needs the spirit of the gospel guiding and directing its affairs, social, industrial, commercial, and political. We have tried out Catholicism, Protestantism and sectarianism. We have tried the so-called philosophy that boasts of its independence of God and his way of salvation. But we have not removed the various causes that inevitably must lead us to another world cataclysm. Somebody has suggested that the Ten Commandments be placed in large letters in every school in the country, and that is good as far as it goes. But what we really need is the application of the sermon of our Lord on the Mount, to all our affairs. It is through those who are "poor in spirit," who "mourn," those who are "meek," who "hunger and thirst after righteousness," who are "merciful," "pure in heart," "peace makers" and who are persecuted for righteousness sake" that salvation will finally come to all God's children.

SUNDAY SCHOOL CONVENTION OF THE SAN FRANCISCO CONFERENCE
Held February 15, 1925

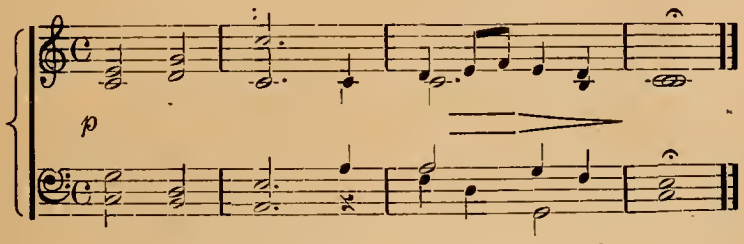
Center, President Heber J. Grant. At his right, Joseph G. Jeppson, Superintendent California Mission Sunday Schools; at his left, Frank M. Edman, President San Francisco Conference. Sunday Schools represented: Alameda, Diamond, Elmhurst, Monterey, Oakland, Palo Alto, Richmond, San Francisco, Visitation Valley, San Jose and Sunnyvale.

Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Grave. AFTER SALTZ.

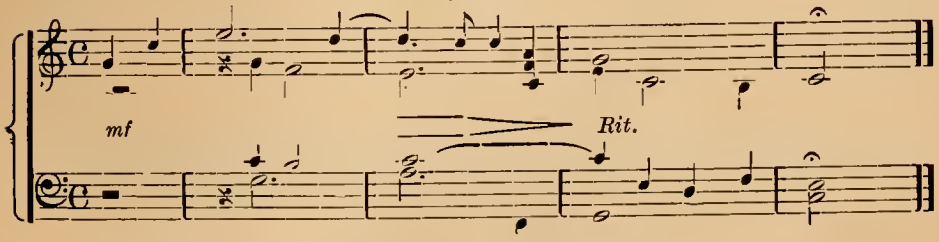


SACRAMENT GEM FOR JUNE

(S. S. Songs, No. 289.)

"May the grace of Christ, our Savior,
And the Father's boundless love,
With the Holy Spirit's favor,
Rest upon us from above."

Postlude



CONCERT RECITATION FOR JUNE 7th, 1925

(Doctrine and Covenants, 59th Section, 9th Verse.)

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day."

CONCERT RECITATION FOR FOLLOWING SUNDAYS IN JUNE, 1925

(Doctrine and Covenants, 59th Section, 5th Verse.)

"Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him."

Uniform Fast Day Lesson

Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Sabbath Day holy?

By "keeping the Sabbath Day holy" does not necessarily mean to "sit idly by" and rest. It means to rest from the ordinary vocations of life, and refresh ourselves physically and renew ourselves spiritually. The Lord has enjoined us to cease from our labors on the Sabbath Day. He has further enjoined us, however, "to go to the house of prayer and offer up thy sacraments."

In another place the Lord has commanded "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." John 5:39. Also He said: "Faith cometh by hearing, and hearing by the word of God," Rom. 10:17.

The first reason for observing the Sabbath, to keep it holy, is the fact that God has commanded it. See the following passages of scripture; Exo. 20:8-11; Isa. 58:13; Mos. 18:23, 25; Exo. 31:13-17; Doc. & Cov. 77:12; Gen. 2:2, 3; Doc. & Cov. 68:29; 59:9-14; Matt. 6:16-18.

A machine gives better service by having occasional "rest" periods. Even a steel pen, or a razor blade can be renewed by letting them "rest."

By a complete rest from our usual activities, our bodies are renewed.

Too, on the Sabbath, we can mingle in the congregations of the Lord, and renew our faith by hearing the word of the Lord.

Then, the Sabbath affords opportunity:
To rest.
To attend meetings.
To learn the word of God.
To offer our devotions.
To renew our covenants.

If we do these things we become more nearly as God would have us become, we please Him by our obedience, and by our intelligent service. By this means we become better men and women, and better citizens of our community, as well as better citizens in the Kingdom of our Father.

The Teacher's Reward

Who dwells with everlasting truth
  And lets that truth possess his soul;
Who has companionship with youth
  To keep him young as swift years roll;
Who writes his story on the page
  Of history by labor hard;
And builds his life into his age,
  Has his reward.

Who opens eyes that else were blind
  Till they behold the earth and sky;
Who wakens interest in the mind
  That else were barren, dead, and dry;
Who gently takes a weary hand
  And lays it in the Palm that's scarred;
Though others own the gold and land,
  Has his reward.

—Clarence E. Flynn, in Family Herald.

SECRETARIES' DEPARTMENT

Albert Hamer Reiser, General Secretary

Your Full Duty

The Secretary's function in the Sunday School is four-fold. His chief interest is in data which throws light upon Sunday School work. His service in connection with this takes the form of collecting, organizing, preserving and publishing that data.

Generally it is thought that the secretary's sole concern is statistical data, but he should also undertake to collect, organize and preserve whatever is published dealing with Sunday School work and he should make known to other Sunday School workers whom he serves, what Sunday School lore he has accumulated.

The secretary collects, organizes and preserves pertinent Sunday School statistics in convenient, specially prepared report forms. He is urged to publish the results of these researches in the form of comparative reports, graphs, charts and similar easily understood, vivid and impressive ways.

But other data than statistics alone shed light on Sunday School work and such other data the secretary should collect, organize and preserve as diligently as he does statistical data.

By letter from the Stake or General Board, through the Juvenile Instructor or in special publications, considerable information relating to Sunday School work is distributed. The secretary should be on the watch for such information. He should have a convenient filing system, conveniently classified in which the information can be preserved.

One commendable method of preserving such matter is to have each volume of the Juvenile Instructor bound and kept in the possession of the Sunday School or the Stake Board.

Another useful scheme is to keep a scrap book in which articles, letters, programs and instructions relating to Sunday School work can be preserved.

For example, if a secretary had been diligent in this phase of his work, in his collection could be found such important instructions and data as:

Sunday School songs classified.
Hints to Superintendents.
Ward Conference Programs.
Mother's Day Programs.
Instructions on Promotions.
On Keeping Rolls.
On Revision of Rolls.
On compiling reports.
Four-part singing.
Written Reviews, their purpose and value.
Sunday School Census.
Enlistment work.
Teacher Training.

In busy, progressive Sunday Schools, occasions arise frequently when this information is needed. The secretary, who has been far sighted and thorough enough to preserve it and alert enough to make it available when it is needed, makes the secretarial department serve the Sunday School in the way it was originally designed to serve.

But besides being of great value to present Sunday School workers, such information proves a boon to workers newly entering the field of Sunday School service. The complaint is sometimes heard from newly appointed workers that they have been given no help by their predecessors, nothing has been left to them by those who preceeded them in the service.

If you want your successors to admire you for your efficiency, good sense, forsight and consideration, collect all Sunday School data with care and intelligence and preserve it carefully for them.

MISSION SUNDAY SCHOOLS

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

WORK FOR JUNE, 1925

(For Sunday Schools having only three departments)

Theological—Text: "Outlines of Ecclesiastical History," by B. H. Roberts.

Intermediate—Text: "Our Church and People," by John Henry Evans.

Primary—Text: "Bible and Church History Stories."

See respective departments, this issue, for outlines.

CHORISTERS and ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

IMPORTANT!

In response to many requests, the two outlines on song study and presentation that were discussed in the Choristers and Organists' department of the 1925 conventions are reproduced herewith in the Juvenile Instructor for the benefit of the ward choristers and organists throughout the Church.

How to Outline a Song for Study

1. General idea of Song.
   a. Spirit of words.
   b. General character of music.
2. Analysis of words.
   a. Poetic content.
   b. Truth content.
   c. Study of construction for meter, rhythm, and lyric quality, (singableness.)
3. Analysis of music.
   a. Key, measure-signature.
   b. Outstanding features, melodic and rhythmic.
   c. Harmonic construction. (Parts.)
      (1) Outstanding melodic lines.
      (2) Indispensible tones of the chords.
      (3) Rhythmic grouping in the parts.
4. Interpretation.
   a. General character of song, words, and music.
   b. Tempo and dynamics.
   c. Phrasing.
   d. Enunciation.
   e. Word content and tone quality.
   f. Soul-quality.

How to Outline a song for presentation

Note: It is taken for granted that the chorister will have studied and prepared according to the outline under 2 above, any song he expects to present. The following outline is intended only as a guide to his presentation of the song in Sunday School.

1. Consider the group to be taught.
   a. Relative number of children of various ages.
   b. Adults.
   c. Seating arrangement.
   d. Previous experience of singers.
2. How to proceed.
   a. Get the school into the spirit of the song.
   b. Concise explanation of any phrases or expressions in the text that are not understood by the children.
   c. Read the words of song through once, in order to show the truth-content. (aim.)
   d. Presentation of song.
      (1) Learning the notes.
         (a) Outstanding melodic lines.
         (b) Indispensible tones of the chord.
         (c) Melodic and rhythmic groupings and sequences in the parts.
      (d) Practice of such voice-parts as have not been rehearsed.
      (e) Ensemble practice (Sectional or complete.)
   e. Drill for interpretation after song is technically learned. (See "Interpretation" in study outline.)

Song Analysis

"The Coming Day" (No. 10 D. S. S. Songs.)

By Tracy Y. Cannon.

In the 1925 one day Sunday School Stake Board conventions, the two outlines as given above, were presented to the choristers and organists, one entitled "How to Outline a Song for Study" and the other, "How to Outline a Song for Presentation." It is suggested that the song, "The Coming Day," be studied and presented according to these outlines. It must be kept in mind that the study outline is to be followed by the choristers and organists in their learning of the song. They must first be masters of the material the song contains. They need not concern themselves as to methods of its presentation until they themselves thoroughly know it.

An ideal study and presentation of a song includes the following steps in its preparation:—1. Joint study by stake chorister and organist. 2. Individual preparation by stake chorister and organist. 3. Presentation of song in stake monthly union meeting. 4. Joint study in union meeting department of choristers and or-

ganists. 5. Joint study by ward chorister and organist. 6. Individual preparation by ward chorister and organist. It will then be ready for an effective presentation to the ward Sunday School.

How to Outline a Song For Study

(See detail outline in preceding article)

It is not presumed that all will want to study every song in the exact way this outline suggests. Were they all thus studied, a deadly monotony would result. However, it is through preparation all the elements the outline contains would probably receive consideration.

The song "The Coming Day" might be studied according to the outline somewhat as follows:—

1. General Idea of Song.

Play and sing it through once or twice. Read all the verses. What is the spirit of the words? Initial? Reverential? Prophetic? Hopeful? Decide.

Does the music breathe the spirit of the words? Does it flow freely? Is it singable? Ask youself these and other random questions, then decide. You will now have a general idea of the words and music.

2. Analysis of Words.

Do these words contain many figures of speech, or poetic expressions, the meaning of which may be obsure to children? If so find another way to express the thought. What does "Soon shall the sun of righteousness with healing in his wings" mean?

What is the message of truth these words contain? Can it be formed into one or two short sentences? Perhaps a number of lessons can be drawn from these verses. Think it over. Where do the natural accents fall in reciting the words? What words or syllables are naturally spoken lightly? Have they good motion and are they singable? Sometimes very beautiful poems do not sing easily.

3. Analysis of Music.

The music is written in two flats. This signature indicates the music is either in B flat, major or G minor. If doubtful about the key, notice the tone the bass has at the end of the piece. It will be the key note. The bass also generally begins on the key note.

The measure signature indicates three pulsations to each measure, one strong followed by two weak. What gesture should be made with the baton on the first note of the song? What voice has the melody? Is there anything particularly striking about the melody, or does it simply flow along smoothly? Give the dotted eighths followed by sixteenth notes their correct values. Make the change of rhythm in the chorus interesting.

Where do the outstanding melodic lines occur? Notice the beauty in the first four measures of the bass. See how well it sounds with the tenor. Observe how well the tenor and soprano sound together in the first phrase. There is much of interest where tenor and bass ascend in thirds against the descending notes of the soprano in the second measure, second line. Similar interesting progressions occur in the fourth measure, third line. The soprano and tenor sound exceedingly well together in the first line of the chorus and on into the next measure. Are there other places where two parts sing together and sound unusually well? What is the harmonic effect if the D in the tenor part is omited in the last measure of the third line? The effect is there, is it not? The organist must be sure to play this D with the right hand. Listen carefully to the harmony.

4. Interpretation.

Get well in mind the character of the song, words and music so that the song will be impregnated with the right spirit.

What is the correct tempo? It must not drag, but at the same time, it need not be fast in order to be good motion. The proper stress on the first pulsation of each measure will do more than anything else to give it the proper swing. Dynamics refers to expression and the different degrees of power to be applied to notes. Decide which notes should receive extra stress and which should be sung lightly, also which phrases should be forte and which piano, where to increase the volume and where to diminish it, etc. Decide where each phrase begins and ends, how it should be attacked and ended and where to breathe. Learn to pronounce and enunciate the words in singing so that they may be distinct and yet well connected. Let the tone quality be in keeping with the words. A beautiful tone is indispensible to a good rendition.

And then when everything is letter perfect the soul of the song must be discovered and made to give life to the whole interpretation. Without soul all technic is like dry grass.

Once the chorister and organist have sufficiently prepared a song as suggested

above, its presentation will be a relatively simple matter.

How to Outline a Song for Presentation

(See detailed outline in preceding article)

1. **Consider the group to be taught.**

Every chorister and organist will have to solve their own problems relating to the relative number of adults and children, seating arrangements and previous experience of the singers. Careful consideration of these things will aid much in obtaining better results in four part singing.

2. **How to proceed.**

Three problems appear in the presentation of a song: (1) learning the words and getting the truths they contain on to the singers, (2) learning the technicalities of the music and (3) giving the song the correct interpretation. Nearly every chorister has his pet way of procedure in teaching a song. It is suggested, however, that he be continually on the alert to discover new ideas in the manner of getting the new song over, and that the points mentioned in the outline be carefully thought out and applied. What has been said in the preparation outline in this article will give the resourceful chorister and organist an idea of how to proceed in working out and applying the material given in the presentation outline to any song they wish to present.

In analyzing songs in the future, more attention will be given to the song presentation problem than space will here permit.

Gospel Restoration Songs

As the first vision of the Prophet Joseph Smith occured in the spring of the year, the following songs are appointed for the month of April:—

Joseph Smith's First Prayer, No. 41.

The World's Jubilee, No. 96

To Thee, Our Heavenly Father, No. 137.

CHARLES C. F. DIXON AND HIS SEVEN SONS

The sons, from left to right: Charles Hyrum, Douglass, Quayle, Blanchard, Junior, Sheldon and Paul. The father, Chas. C. F. has been superintendent of Payson First Ward Sunday School for the past ten years.

PARENTS' DEPARTMENT

Henry H. Rolapp, Chairman; Howard R. Driggs, Charles H. Hart, George N. Child, and Milton Bennion

WORK FOR JUNE

First Sunday, June 7, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Sabbath Day holy? (Helpful suggestions may be found in the Superintendents' Department, this issue.)

Second Sunday, June 14, 1925

Subject: Care of sick babies and the healthy baby.

Text: Section VI. Divisions I and III. Talk to parents on Home and Life Problems.

Objective: To learn and to practice the best methods of preventing illness and death among infants, and of promoting health and growth.

Supplementary References: Cox, Jean; —"Infant Feeding" in The Relief Society Magazine, March, 1925. See also instructions and references in the Text, page 45.

Suggestions on Preparation and Presentation: Get all the information you can concerning methods of promoting normal growth and physical and mental health in infants. Organize this information under appropriate headings: e. g., food and drink, bathing, clothing, air, sleep. Emphasize prevention of illness. You may well seek the help of a physician or trained nurse, if easily available, in the conduct of this lesson.

Questions for teachers: (At least one week before the Union Meeting in your Stake, at which this lesson will be considered, send your written answers to these questions to the stake board member who supervises the work of your class.)

What are the chief causes of illness in infants?

Under what circumstances should a physician be consulted?

Third Sunday, June 21, 1925

Subject: The pre-school child.

Text: Section VI. Division II. "Talks to Teachers on Home and Life Problems."

Objective: To become acquainted with the chief dangers that confront the pre-school child: e. g., physical defects, contagious diseases and their after effects, improper food and insufficient rest and sleep.

Supplementary References: Wood, Dr. Thos D.—Health Education (1924.) A Joint committee report of the National Education Association and the American Medical Association. Send to the National Education Association, Washington, D. C., Price 50c. Also see references in the Text, Page 45.

Suggestions on Preparation and Presentation: Study the best available materials and confer with physicians, trained nurses, or school health supervisors and secure their co-operation in preparation and presentation of this lesson; but do not use lecture method exclusively. Have time for questions and general discussion.

Questions for teachers:

Why is this called, "The neglected period?"

Why is it a very important period?

Fourth Sunday, June 28, 1925

This day may be given to discussion of a local problem, or to further study of "The Physical Care of Children."

Food for Meditation

Christ was tempted in the loneliness of the wilderness. It is in the secret places of our own souls that we meet and must master our temptations. The contest with sin wages in our inner life. There each one must conquer his own temptations, and in the strength that comes from God we can stand firm and experience the joys of victory as did our Lord.—Family Herald.

THEOLOGICAL DEPARTMENT

Robert L. Judd, Chairman; Albert E. Bowen

First Year—The Apostles of Jesus Christ

LESSONS FOR JUNE

First Sunday, June 7, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Sabbath Day holy? (Helpful suggestions may be found in the Superintendent's Department, this issue.)

Second Sunday, June 14, 1925

Lesson 16

Text: Chapters 17, 18, "'Apostles of Jesus Christ," Acts. Chapts. 1-7.

Connect this lesson with the last in developing the change brought about by the work and death of Stephen. Follow in detail the suggestions of Chapt. 18 of the text which is a good outline for the review and preview therein proposed.

Questions for Teachers

1. What was the effect upon the church?
2. What is the significance of Peter's statement "Jesus is Lord and Christ." Acts. 2:14-40.

Third Sunday, June 21, 1925

Lesson 17

Text: Chapter 19 "Apostles of Jesus Christ."

In teaching this lesson make it clear that the events of this and future lessons establish that baptism is for, and necessary to all mankind. In laying the historical basis for the lesson read Talmage's "Jesus The Christ," pages 62-138.

Point out clearly the two distinct elements of baptism.

In dealing with Simon the Sorcerer compare with sale of indulgences by Catholic Priests in 16th Century. (See any Standard Encyclopedia under head "Indulgences.")

Questions for Teachers

1. What are the reasons for the ordinance of baptism.
2. What is the secret of the power of the Priesthood?

Fourth Sunday, June 28, 1925

Questions for Written Review

1. What does the resurrection mean as applied to the body?
2. Why do you believe in a resurrection of the body?
3. Who is the Holy Ghost and what is His office in the Church?

Advanced Theological

Outlines of Ecclesiastical History

LESSONS FOR JUNE

First Sunday, June 7, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Sabbath Day holy? Helpful suggestions may be found in the Superintendent's Department, this issue.)

Second Sunday, June 14, 1925

Lesson 16—Corruption of life.

Text: Part 2, Chapter VI.

Objective: To show the consequences of perverting the teachings of the true Church.

Suggestions to Teachers

The steps by which the ordinances and doctrines of the Church were corrupted should be reviewed. The significance of the adoption of a distinction between precepts and counsels should be discussed, and the evil consequences of this distinction traced. The ultimate effect of corruption of morals should be made clear, and the imperative need for adherence to the simple, direct truth of God's word

should be impressed. Of course the more widely the teacher has read from collateral sources cited in the text, the more effectively can be impressed these lessons.

Questions for Teacher

What, if anything, is the interrelation between the life of a people and the form and nature of their worship?

What is the application of your conclusions to the facts of this lesson?

Third Sunday, June 21, 1925

Lesson 17—The apostasy predicted.

Text: Part 2, Chap. VII.

Objective: To show that God gives His teaching to man, but does not co-erce man to obedience, and that He is prepared to come to man's aid upon being sought after.

Suggestions to Teachers

It would seem that God knew and revealed to His servants that men would not be able at once to abide Christ's teachings, and that the leaven of His word should work among men till they should be prepared for more perfect acceptance of it, at which time He would provide them with the means for coming into communion with Him. The various scriptures considered in the text should be mastered as to content, and the lesson made clear that through the record of the ministry of Christ and the ancient apostles mankind should, through their own struggles, be brought to a state of again seeking after God in the fulness of His perfection.

Questions for Teacher

Was there any value to the world in giving it Christianity if it was known that the world would not abide its teachings?

What, if anything, was the value to the world of a corrupted Christianity?

Fourth Sunday, June 28, 1925.

Written Review

1. Distinguish individual salvation from general salvation. What influence on either does one's own course of life have?
2. What influence did Roman and Jewish persecutions have upon the church? How do you account for these persecutions? How was the church affected by the conversion of the Roman rulers?
3. What do you mean by the expression The Apostasy? What were the influences which caused it? How did this condition reflect itself in the lives of the people?

Life Sculpture

Chisel in hand came a sculptor boy
  With his marble block before him;
And his eyes lit up with a smile of joy,
  As an angel dream passed o'er him.

He carved the dream on that shapeless stone,
  With many a sharp incision;
With heaven's own light the sculptor shone,—
  He'd caught that angel vision.

Children of life are we, as we stand
  With our lives uncarved before us,
Waiting the hour when, at God's command,
  Our life-dream shall pass o'er us.

If we carve it then on the yielding stone,
  With many a sharp incision,
It's heavenly beauty shall be our own,—
  Our lives, that angel vision,

—Anon.

SECOND INTERMEDIATE DEPARTMENT

Harold G. Reynolds, Chairman; Horace H. Cummings and T. Albert Hooper

First Year—Our Church and People

WORK FOR JUNE

First Sunday, June 7, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Sabbath Day holy?

Boys and girls like the congenial companionship of their friends. The attendance at Sunday School and Sacrament meetings affords an opportunity to so meet, and learn of the bigger things pertaining to life.

To learn to lead, and who doesn't aspire to be a leader, one must first learn to obey. The Lord has said that we should keep the Sabbath Day holy; then we'll obey.

Boys and girls like to feel that they can pray to their Heavenly Father and have their prayers answered. They can pray with more confidence and assurance if they obey Him in this particular of observing the Sabbath.

(Further helpful suggestions may be found in the Superintendents' Department, this issue.)

Second Sunday, June 14, 1925

Lesson 16—Not of the world

Text: "Our Church and People." (Evans) Chapter 16.

Objective: To teach that the Church grew in spite of opposition.

Supplementary References:

"History of the Church," Vol. 3, Chap. IX.

"Joseph the Prophet," (Cannon) Chaps. XXVI and XXVII.

"Essentials of Church History," (Smith).

Suggestions on Preparation and Presentation: The published biographies of our leaders who knew the Prophet Joseph are replete with incidents that make vivid the picture of the times and conditions referred to in this lesson.

The happenings of history are of value chiefly as they disclose the operation of a principle of life which we may apply in our time and place. Seek to show up such principles and illustrate how they may be used now.

Questions for Teachers:

1. Illustrate by examples the value of overcoming opposition.
2. Give an account of Zion's Camp, with illustrative incidents.
3. Why do apostates from our Church generally become so bitter?

Third Sunday, June 21, 1925

Lesson 17. Rising from the Ashes

Text: Chapter 17.

Objective: To show the wonderful power of patience and perseverance.

Supplementary References:

"History of the Church," Vol. III, Chap. XVIII.

"Life of Joseph Smith," (Cannon), Chapters XLIII, XLIV.

"Essentials of Church History."

Read Josiah Quincy's or Col. Kane's account of their visit to Nauvoo.

Suggestions on Preparation and Presentation: Converse with persons who lived in Nauvoo, or with those who have visited it more recently. Postcard pictures of houses of some of the leaders show the enduring structures erected in that early day. A map of Nauvoo, or any object from Nauvoo, might serve to fix the attention of the class.

Questions for Teachers:

1. Account for the rapid growth of Nauvoo.
2. Had not the Saints been so persecuted and hindered, what might they have accomplished under such a leader?

Fourth Sunday, June 28, 1925

Written Review

1. Why did the Church in early days, move so often from place to place?
2. What changes have taken place in Palestine since it was dedicated by proper authority for the return of the Jews?
3. Show that great sacrifices precede great blessings and explain why.

Third Year—"What It Means To Be a Mormon"

LESSONS FOR JUNE

First Sunday, June 7, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Sabbath Day holy? (Helpful suggestions may be found in the Superintendents' Department, this issue; also adaptation to Second Intermediate Department in First Year's lessons for April.)

Second Sunday, June 14, 1925

Lesson 16—The Power of Healing

Objective: To teach that the Lord does heal the sick.

Problems and Illustrations: In the development and application of the subject, discuss with the class: people do become sick; often the best medical skill cannot help them; the Lord can, and does heal the sick. Also discuss with the class what the Lord says about those who die after they have had faith and have been administered to. (See Doc. and Cov. 42: 43-44.)

Consider the following passages: James 5:14-15; Doc. and Cov. 84:65-72; 42: 43-48; Mark 6:13; Luke 4:10. Also the suggestions in the text at the end of the chapter.

Questions for Teachers:

1. What did Jesus say to do for the sick?
2. How is it possible for the sick to be healed?

Third Sunday, June 21, 1925

Lesson 17—Repentance

Objective: To teach that to acknowledge a wrong and to turn therefrom is a sign of true greatness and will bring forgiveness.

References: Text Book, Chap 17.

Problems and Illustrations: In the development and application of the subject, discuss with the class all the items suggested in the questions in your text. Have the members of the class recite the third and fourth "Articles of Faith."

Have read in the class at the proper places the following scripture: Alma 5: 51; 1st Cor. 6:9, 10; Doc. and Cov. 18:10, 13: Luke 15:7, 10; Doc. and Cov. 90:34; 54:3.

Note to Teachers: A proper assignment and supervised study will make your class doubly interesting, and the pupils will get a great deal more out of these subjects than they otherwise could.

Questions for Teachers:

1. What is the real meaning of repentance?
2. Why is repentance so important? (John the Baptist preached repentance.)

Fourth Sunday, June 28, 1925

Written Review

This is the teacher's opportunity to learn whether or not his or her teaching is getting over to the boys and girls.

Do your utmost to have every member of the class present, and try to have them all participate.

Questions

1. Name two prominent reformers and state briefly what they accomplished.
2. Why was it necessary for the Lord to establish His Church again in our day?
3. What is Priesthood? What do you mean by authority?
4. Give the outstanding incidents in the life of the Prophet Joseph Smith.
5. Describe the steps necessary to obtain an answer to prayer.

If time does not permit of an answer to all of these questions, pupils may answer any three.

The Arpeggio of Life

"Have you ever ridden on Echo River in Mammoth Cave? If so, did you hear the old guide in the boat three hundred feet below the surface of the earth, as he gave out those resonant tones that echoed and reechoed through the subterranean caverns? He sent out four deep mellow tones, the tones of the arpeggio, the one, three, five, eight of the scale, and while the tones went out one at a time, as they floated around through the dark passageways, they united and returned to us not as separate tones, but as one sweet, mellow harmony. So it is with life. Our faith, our hope, our love, and our efforts, like the tones of the full chord, going out from us, one at a time in deeds and words and thoughts, eventually blend together until they form in us the complete harmony of the Christian life."

FIRST INTERMEDIATE DEPARTMENT

George M. Cannon, Chairman; Josiah Burrows, Adam Bennion, Alfred C. Rees and Eugene Hilton.

First Year—The Book of Mormon

LESSONS FOR JUNE

First Sunday, June 7, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Sabbath Day holy? (Helpful suggestions may be found in the Superintendents' Department, this issue.)

Second Sunday, June 14, 1925

Lesson 16

Text: Mosiah, Chapter 11, Verses 20-29 and chapters 12 to 17.

Objective: To teach that righteous people must expect opposition.

To Teachers:

Hold up to the class the life of Abinadi as a type. Why does the Lord raise up prophets? Why do wicked people hate those who preach righteousness? Did Abinadi injure anybody? Then why should they take his life? What traits of character did he show? Why was the Savior despised and crucified? Why was Joseph Smith persecuted and killed? Why didn't each of these stop preaching and teaching the truth and thus save his own life?

Why are our missionary boys opposed? What class opposes them. Why do the missionaries continue to warn the people in spite of this treatment? What do we, as boys and girls do, when we are told how we can improve our lives? Are we grateful for the advice? Do we love the men and women in our Church who are trying to help us become better boys and better girls? Numerous parallels can be drawn by the teacher that will provide thought concerning the men who are devoted to the work of the Lord, no matter what the wicked may do. This lesson should also cause a new determination on the part of your boys and girls to listen to counsel intended for their good.

Questions for Teacher

1. Why are teachers of righteousness unpopular?
2. What effect does persecution have upon (a) the strong, (b) the weak?

Third Sunday, June 21, 1925

Lesson 17.

Text: Mosiah, chapters 12 to 18.

Objective: To teach that a testimony of the Gospel gives courage.

To Teachers:

The missionary experiences of Abinadi proclaim the courage which comes with conviction. Your class should be asked why he persisted in telling the truth even against the threats of the priests and the displeasure of the King. What is the attitude of our missionaries when they are openly opposed or threatened? Have incidents of that character related. The life of Wilford Woodruff will furnish some notable examples of the same spirit displayed by Abinadi. Why did Abinadi consent to be put to death? Is there a parallel in the life of the Prophet Joseph Smith? Why do the wicked object to hearing the truth? Why do not more people listen to our missionaries? Why isn't our Church larger? What gives us courage in preaching the Gospel? What class of people do give heed to the message delivered by our missionary boys and girls?

These and similar questions will bring out answers of stimulating character. This discussion will show the similarity of missionary work in all ages, viz: the same courage, the same kind of opposition, the same hatred; the same slow process of conversion.

Let the class tell what Abinadi's message was, and how he finally met his death.

Questions for Teacher

1. Why do not we confine our missionary work to the righteous?
2. Why should preachers of righteousness continue to preach after people refuse to accept their message?

Fourth Sunday, June 28, 1925

Written Review

1. How did the Lord bless the Nephites?
2. Why were the Lamanites changed?
3. Why do you want to go on a mission?

Third Year—Life of Christ

LESSONS FOR JUNE

First Sunday, June 7, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must keep the Sabbath Day holy? (See Superintendent's Department for Suggestions.)

We must keep the Sabbath day holy because the Lord has commanded us to do so. And what the Lord commands we must obey. At this time of life, First Intermediate pupils should learn the great lesson of obedience. Obedience to parents, to teacher, and particularly to God. How He regards disobedience is shown in His conduct toward Saul whom He had made king over Israel but who forgot to obey. (Read I Samuel 15: 22.) Saul there learned that to obey God is much better than to offer sacrifices.

The Objective: To teach that obedience to the Laws of God will insure salvation. To love God with our whole soul and our neighbor is more than burnt offerings and sacrifices. (See Mark. 12:33.) Promises are made that if we obey the voice of God, He will be our God and we will be His people. (See Jeremiah 7:22-23.)

For proper observance of the Sabbath, See Lessons 11 and 12. page 89, Juvenile Instructor, (Lessons for April, 1925.)

Second Sunday, June 14, 1925

Lesson 16

Subject: Chapter XXXI of the Text "Raising of Jairus' Daughter;" and Chapter XXXII of the Text "Second Visit to Nazareth;" "Mission of the Twelve."

Text: "A Life of Christ for the Young"—Weed.

Objective: To teach that where faith is strong, the sick may be healed; and even the dead raised. (Matt. 9:28.)

Supplementary References: For Chapter 31 see in Bible, Matt. 9:18 and 19; 23-26. Mark 5:22-24; 35-43. Luke 8:41-42; 49-56. For chapter 32—see Matt. 10:5-42; Mark 6:1-13.

Suggestions on Preparation and Presentation: Read carefully not only the text but also the Bible references. The pupils may relate instances of healing under the administration of the Elders in our day. The teacher should have in mind similar instances to supplement those related by class members.

In referring to the Mission of the Twelve an excellent opportunity is afforded to describe the organization of our Church. (See Article VI of Articles of Faith.)

Questions for Teachers: (At least one week before Union Meeting in your Stake at which this lesson will be considered, send your written answers to these questions to the stake board member who supervises the work of your class.)

1. What is the order of the organization of our Church?

2. Name the various Quorums of the Priesthood in their order of Presidency.

Any ward authority can assist the teacher in a correct knowledge of the wonderful organization of the Church given by our Heavenly Father to the Prophet Joseph Smith.

Third Sunday, June 21, 1925

Lesson 17

Subject: Chapter XXXIII of Text: "The Death of John the Baptist," and Chapter XXXIV of Text: "Seeking Rest."

Text: "A Life of Christ for the Young"—Weed.

Objective: To teach that "when the wicked rule, the people mourn."

Supplementary References: Matt. 4:12; 14:1-12; Mark. 6:17-29; 9:13; Luke. 3:19-20; Matt. 11:2-6; Luke. 7:18-23.

Suggestions on Preparation and Presentation: The text and also the Bible references above given show clearly the effect of power placed in the hands of a wicked ruler.

The chapter "Seeking Rest," gives us clearly an understanding of the weariness that frequently comes to those who constantly seek to bless the people. Just as Jesus needed and sought rest for Himself and the Apostles, so do our presiding authorities both local and general oftentimes wear themselves out by the duties devolving upon them. Yet they, like the Master, feel joy in coming to the aid of their people and leave places where they might rest to do their duty among the Saints.

Questions for Teachers

1. What answer did Jesus give to John's question: "Art thou he that should

come or do we look for another?" (Matt. 2-6.) (Luke 7:18-23.)

2. To whom is the Gospel chiefly preached in our day?

Fourth Sunday, June 28, 1925

Written Review

1. What impresses you most in the attitude of Jesus toward the People?
2. Whom did Jesus commission to go out into the world and what were they to teach?
3. What organization do we have in our Church?

Note: The mission of Jesus is clearly shown in His acts toward men. The more of these the pupils can relate the more likely are they to understand the Gospel.

The pupils ought to learn the organization of our Church. At this age they will readily understand it, and will not be likely to forget it.

PRIMARY DEPARTMENT

Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith and Mabel Cook

WORK FOR JUNE, 1925

Preview Questions

1. Do you believe that God could and would, if necessary, manifest His power in the protection of His people now, as He did the children of Israel under Moses, and revealing His will as He did to Samuel? If so, list some things in our Church history paralleling some of those manifestations.

2. What gave David the victory over Goliath?

First Sunday, June 7, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people that the Lord has intended, we must keep the Sabbath Day holy?

Aim: By keeping the Sabbath Day as the Lord desires, it will be the sweetest day of all the seven

Memory Gem: As much of the 4th Commandment as you think your children can memorize and understand.

Song: "Sweet Sabbath Day" Deseret S. S. Song, No. 194.

Story: In the long, long ago when our Heavenly Father decided to form this beautiful earth on which we live, and place upon it our first parents, Adam and Eve, He undertook a big work. For six long days—His days were very, very much longer than our—His representatives labored and finally finished that work and God said it was "very good" and He fixed the next day as a day of rest and called it the Sabbath day, which He hallowed.

Don't you think that those who had thus worked were glad that it was done, were glad to know that God accepted it as well done and that He wished them to rest, rejoice in what had been accomplished and praise Him who made it possible?

Our Heavenly Father knew that it would be best for all of His children to work for a certain time and then rest, just as He had done, and so He set aside one day in seven as a day of rest for all of us. On that day He wants us to think over our work and play of the six days before, be glad when we remember the things done which His Spirit has told us were "very good" and to see the mistakes we have made that we may correct them. He wants us to think of Him who is the Giver of all good—our loving Heavenly Father—to read of Him; to talk to Him; to worship Him; to sing His praise and pray to Him.

He wants us to go to Sunday School and learn of His ways that we may better serve Him; partake of the Sacrament and thus show Him that we remember the wonderful thing He did for us by sending the Lord Jesus to the earth who loved us so that He died for us.

He wants us to have a heart full of

joy and love on that day of all days—and when our heart is full of thanksgiving for blessings received, it cannot help but be full of joy and love—joy for the blessings we have and love for the Giver.

He wants us as His children to meet together and talk of His love and mercy and try to learn what our duty is to Him and to each other, and so He has not only the Sunday School, but the Sacrament meeting and sometimes other meetings on that day for His people to attend.

He wants us to lay aside for that day all the work that can possibly be laid aside; to lay aside the usual kinds of play we endulge in on other days, and make it His day by worshiping Him.

Thus we may become the kind of people He wants us to be, and we will surely become better men and women.

What are some of the things we can do on the Sabbath Day that we think will please our Heavenly Father? (Pray in secret and with the family; thank Him at the table for the food that comes from this "very good" earth of His; read His word from the Bible, Book of Mormon or other good books; tell stories of His watchcare over the children of the past and the present; sing songs of praise and thanksgiving; play sweet music that soothes and comforts and inspires.) We can make it the sweetest day of all the seven.

Note: No regular Bible lesson is assigned in order that we may catch up with the lesson not reached in May.

Second Sunday, June 14, 1925

Lesson 22—A Boy Who Lived in a Temple

Text: Bible and Church History Stories."

Reference: "Old Testament Studies," (Tanner) pages 332-352, Vol. 1. Kent's "Founders and Rulers of United Israel," pages 65-68, and 73-76. Morton's "Good Stories," No. 22.

Song: "I'll serve the Lord while I am Young," D. S. S. Songs No. 159.

Third Sunday, June 21, 1925

Lesson 23—A Shepherd Boy Chosen King

Text: "Bible and Church History Stories."

Reference: "Old Testament Studies," (Tanner) Vol. II, pages 1-16. "Founders and Rulers of United Israel," (Kent) pages 89-90. "Good Stories," (Morton) No. 23.

Song: "I'm Not Too Young for God to See," Primary Songs No. 14.

Fourth Sunday, June 28, 1925

Lesson 24—A Battle With A Giant

Text: "Bible and Church History Stories."

Reference: "Old Testament Studies," (Tanner), pages 17-29, Vol. II. "Founders and Rulers of United Israel," (Kent), pages 90-92, 97-99. "Good Stories," (Morton), No. 24.

Song: "Dare to Do Right," Primary Songs No. 90.

Keep Your Mind on the Objective

"One of the first things a navigation officer has to learn," said a young man who had just qualified for that service, "is that he mustn't become so interested in the workings of the boat as to forget that she is bound somewhere, and that he is responsible for bringing her into port."

"Would it not be well if every voyager upon the sea of life might remember this fact? Business, politics, science, and society may appeal to us, but they ought never to so absorb our attention as to cause us to forget that we have a heavenly port to attain, a distinctive destiny to carry out. There are treacherous undercurrents running all through the seas of life that may easily sweep us from our course and make our real mission impossible." —*Selected.*

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love Gee

LESSONS FOR JUNE

First Sunday, June 7, 1925

Subject: The Children of Israel in the Wilderness.

Text: "Sunday Morning in the Kindergarten," Lesson 20. Exodus 16:2-31. (See Superintendents' Department.)

Objective: To teach that we must keep the Sabbath Day holy if we would love and serve the Lord.

Rest Exercise: Lead the children to tell what they can do on Saturday to help mothers so they can go to Church Sunday and keep the Sabbath Day.

Suggestions to Teachers

To keep the Sabbath holy is the theme of this lesson. Why was this day set apart for sacred things? Why did the Lord think it was necessary? Lead the children to see the result that comes to those who observe the Sabbath Day.

Bring it down to the child's life by having them tell the days of the week and what they do on each day. The Sabbath Day is Heavenly Father's day. He wants us to think of Him. Have the children sing some little song of praise to Him.

Lead them to see how they can help other children keep the Sabbath by bringing them to Sunday School. Let the children name things they can do on the Sabbath that won't break the Lord's commandment.

Present each child with a paper cut and folded representing a book with these words written on the inside:

Remember the Sabbath Day and go to Church.

Second Sunday, June 14, 1925

Subject: Our Bird Friends, The Gulls.

Text: "Sunday Morning in the Kindergarten," Lesson 16.

Objective: To teach that by caring and protecting God's creations, our homes are made brighter and our efforts are blessed.

Rest Exercise: Teach—

"Fly litle birds, fly round the ring,
Fly little birds while we all sing;
Then fly down at someone's feet
Who will sing you a song so soft and sweet."

Suggestions to Teachers

Show picture of the Gull Monument or other pictures of the gulls.

The underlying thought of this lesson is that God protects and cares for His people in time of need. Then in return for His kindness we should love and care for His creations.

Bring it down to the child's life. Lead him to see that if we are kind to birds they will return kindness and we will be benefited.

Show the children pictures of birds, their nests, and pictures of bird houses they could build for birds; how we can share our fruit, grain and bread crumbs with the birds. When little birds have fallen from the nest what can we do to help them?

Present each child with a cutout picture of a bird on which is written, "Be kind to me and I'll help you."

Third Sunday, June 21, 1925

Subject: The Good Samaritan.

Text: "Sunday Morning in the Kindergarten," Lesson 17. Luke 10:25-37.

Objective: To teach that nobility of soul is developed by deeds of brotherly love.

Rest Exercise: Repeat same exercise as used last Sunday.

Suggestions to Teachers

The underlying thought in this story is that if we love our Heavenly Father we are willing to serve Him by helping and by being kind to His children.

It wasn't so much the money and the food that the Samaritan gave as it was the spirit of love. Often we find people dying for a kind word and a hand shake; something that any one can give that doesn't cost money but counts twice as much.

Bring it down into the child's life with his playmates. When one gets hurt instead of laughing, assist. Have the children tell of the many things they could do for one another for older people, too; how each and every one of us can be Good Samaritans if we but try. Give them an ideal to work towards. Lead them to see how they can be neighbors. When Billy

pulls a face and calls us names let's smile and speak kindly to Billy.

Present each child with a cutout picture of a man, upon which is written, "I am a Good Samaritan, you be one too."

Fourth Sunday, June 28, 1925

Subject: David's Kindness to the King.

Text: "Sunday Morning in the Kindergarten," Lesson 18. I Samuel 16:14-23.

Objective: To teach that we bring happiness to others by our kind deeds.

Rest Exercise: Picking fruit or flowers and taking them to the sick and lame, or, building bird cages for birds.

Suggestions to Teachers

The underlying thought of this lesson is that the expression of a Divine Spirit helps to heal mental and physical ailments. If we, too, could cultivate the spirit David had, and then express our soul that others might hear and feel, we could relieve many a sufferer. Is there anything more beautiful than a person who lives a wonderful life and then pours his thanksgiving in song and praise?

Bring the lesson down to the child by letting him select a song or hymn that he knows, and sing it. Let the children go and sing this nice song of praise to some one who is ill. They can sing it to the baby at home; to mother and father. Lead them to see how much good they can do when they are asked to sing; never to refuse.

Let the children bring a flower for the person to whom they are going to sing.

Preview Questions for June, 1925

1. What great lesson does the story of the gulls teach?
2. Explain the second great commandment.
3. What is the dual value of a kind deed?
4. How did David relieve the king's suffering?

GROUP MURRAY SECOND WARD SUNDAY SCHOOL MADE A PERFECT RECORD IN ATTENDANCE AND PUNCTUALITY FOR THE YEAR 1924

Standing, from left to right: Roy Lester, Donald Gilbert, Pearl Snarr, Louise Adamson, Gladys Johnson, Nelda Gilbert, Rayola Lester, Leon Gilbert, Helen Oleen. Sitting: Francis Enquist, Alta Catland, James H. Gilbert, James Lester, Marjorie Snarr, Genevieve Smith.

RELIGION CLASSES

Written for the General Church Board of Education by Harrison R. Merrill, Brigham Young University

Commencement Exercises

Superintendents, principals, and teachers of Religion Classes should plan their commencement exercises, for before another month has passed some of the day schools will close. No teacher should allow her Religion Class to close or to peter out without having a fitting closing program that will leave pupils with a keen relish for Religion Class.

Wherever possible, fitting commencement exercises, to which parents and friends of the institution may be invited, should be held. In these exercises certificates of promotion and graduation should be given. An effective close of the work means an easy beginning next year.

The next number of the Juvenile Instructor will contain some suggestive programs that may be used. During the last few years some very effective closing exercises have been held in which original plays, recitations, and readings based on the work of the Classes have been given.

If any of the Religion Class workers have any original work suitable for such exercises, we shall be glad to receive it and consider it for publication.

Information regarding exercises may be had from William A. Morton, Field Secretary for the Religion Classes, Salt Lake City, Utah.

Preparation For Worship

Many a family has been led to pray in family unison through the intercession of children who have received the idea from Religion Class or other Church organizations. This is due sometimes to the fact that the children, through class exercises and individual responses, have become prepared for worship.

Parents of families who do attend to their family prayers and to other matters of worship would do well to assist their children in the "how" of worship. King David, of Israel, was especially gifted in his worshipful expressions. He has taught millions some of the finest expressions of worship as well as the spirit of worship that the world has known. Critics have called the "Psalms" the world's best lyric poetry, on account of the fact that in them we have the highest expression of sentiment towards God, the supreme Being, in all the range of the knowledge of man.

Luther A. Weigle, in "Training the Devotional Life," has this to say: "Parents should concern themselves with the child's preparation for worship, as well as with the act of worship itself. As soon as the child can understand in some measure, the parents should tell him about God, not by way of formal instruction, but in the free intimacy of home conversation and in the happy confidences of the story hour. And instead of simply ordering the child 'to say his prayers,' when she puts him to bed at night, the mother will take a few moments to talk the day over with him, to anticipate the morrow, and to remind him of God's presence and care. She attempts the impossible if she hurries him through the process of undressing, more in an atmosphere of protest than of worship, then suddenly commands him to pray."

Many a child has been turned against home worship rather than toward it by noticing that the prayer is a burden to father and mother as well as to children at times when it is gone through with more as a matter of commandment than as a matter of thanksgiving and supplication.

The preparation for worship, then, is of importance. The old practice of reading a bit of scripture or an idealistic poem before the hour of prayer was a good one. Its elimination accounts in part, at least, for the gradual growth of irreverence among the children of men.

Planning The Religion Class Lesson

Grace Pierson Fox

"These our children must be filled with life and hope and joy, able to bear their part in bringing to mankind a future, less somber than the past, and more promising than the present."

Religion Class

It ain't the individuals,
  Nor the army as a whole,
But the everlasting team work
  Of every bloomin' soul;
It ain't the guns nor armaments,
  Nor funds that they can pay,
But the close co-operation
  That makes them win the day.

—Kipling.

If we as teachers would only follow Kipling's advice! How often do we tell our part of the lesson without ever bringing in the vast amount of wealth in the way of other great leader's experiences, our own experiences, or better still the child's experience, and in this way make our lesson a living real, vital thing in the child's life?

Teaching a lesson is like riding through one of our canyons: we can cover the ground by taking the road as it is outlined or we can bring into our ride a vast amount of enjoyment, appreciation and even anticipation by looking to right, left, forward and back. The same with our lessons, we can just cover the outline or we can branch out in every direction and enrich our work; here as in our canyon ride the anticipation of what is ahead is what should bring the children back to class week after week and also as in our climb, do not forget to pause and glance back over the ground covered.

With these points in view I have outlined the lesson number 19.

Outline

Teacher's Aim: To teach that right living tends to make a strong brave people.

Pupil's Aim: To find what Dan's and John's perilous mission was.

Method: Our lesson for today is about a perilous mission of John Collins.

1. What does perilous mean?
2. Name other experiences of John's that might be called perilous.
3. How did he overcome these perils?
4. Today he is going on a more perilous mission than before—What do you think it is?—Listen.

Teacher tells story allowing the children to enrich it by other pioneer experiences or experiences of Joseph Smith and other Church characters.

If you have the necessary supplies one of the following methods could be used:

Method 1: Have pupils read lesson silently. First give them at least three thought questions or definite things to find in the lesson. After they have read lesson have different pupils read parts which answer questions or the part which gives the reason they answered as they did.

Have them discuss the "whys" of the lesson and give similar experiences.

Method II. Have them read the lesson and then make a large or individual poster illustrating the story.

Method III. Have them write a story imagining they were the mother, Dan, John, or an Indian.

Method IV. Have pupils finish story as they think it will end.

Method V. After reading silently, dramatize story at the end of class give them something to look forward to in the next lesson. Example:

1. Read title.
2. Ask which will happen? Will help come or will the Lord soften Chief White Horse's heart?

Fifth Grade
Lesson 19

Teacher's Aim: To teach children what makes real success.

Pupil's Aim: To tell or learn of someone who has really accomplished something.

Review

1. Why do we remember the people of ancient Greece, Edward Bok, Joseph Smith, and Heber J. Grant?

After discussing them lead pupils to see it is because they accomplish something worth while.

Lesson

We have other men who have accomplished great things even though they did not have much to begin with.

If you give your lesson in April or May it might be well to discuss President Coolidge:

a. His early life.
b. His first oath of office.
c. The simplicity of recent inauguration.

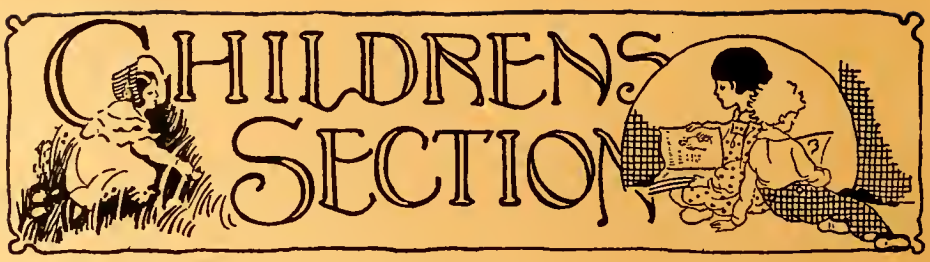
Then have pupils tell story of another President who became great although he was born in the poorest of homes. Any pupil can tell the story of Lincoln and the pupil or pupil's telling it will get far more out of it than if the teacher retells it.

Teacher tell that another president won fame by being determined to make the best of whatever was presented to him. Tell story of Roosevelt.

Are there any examples of people becoming great or well known, by being determined to make good in our community? State?

Nature gives us a good example of this —tell story of dandelion.

Summarize the lesson by mentioning or listing the names of people and the things which prove that determination in the right direction makes for success.



"Stripes"

"Stripes" is the name given to the tiger in India. Some call the great cat "the villager's best friend," and even assert that the tiger is a harmless, timid animal. This is not the usual idea of the tiger, however, though there is truth in it. Most tigers are not man-eaters, or even cattle thieves. They live quietly in the jungle, never molesting any but the jungle creatures. Thus "Stripes," in keeping down the deer, the buffalo, and the other wild things that devour the peasant's crops by night, is indeed helping the village farmers. Sometimes the tiger comes down, in time of famine, to eating frogs and even locusts and beetles. The ordinary specimen is afraid of man, and slinks away from the hunter. One tiger in the zoological garden in Calcutta actually was butted to death by a ram put into the cage to be eaten for dinner.

But, on the other hand, a tiger can be the most terrible of beasts. It is said that there is no record that a lion ever has killed a tiger, but there are several recorded cases of tigers that have killed lions. The man-eating tiger, having once found its power, becomes the dreaded scourge of a whole district. A tiger has been known to charge a hunting elephant, reach the howdah at a single bound, and drag out the hunter. Even when mortally wounded, the tiger is more dangerous to follow up than any other wild animal.

"Stripes" is a resident of Asia, and always has lived there, in the colder parts as well as in the jungle. The finest tiger skins in the world are the pelts of the Siberian tiger, thicker and larger than the skin of the ordinary tropical tiger. In prehistoric days, there was a monster saber-toothed tiger, with foot-long tusks. Fortunately, this variety is now as extinct as is the mastodon.

The tiger likes to be near the water, and chooses its lair accordingly. "Stripes" is a good swimmer. His favorite haunt is a bamboo swamp, near a pond where the jungle animals come to drink. As long as he is satisfied with jungle prey, he lets man alone. Tigers actually are increasing in many parts of India, and the villagers are glad to protect them.

Only when "Stripes" begins to eat cattle off, or worse still, to eat men, do the people send for some famous hunter or begin to set snares or lay poison traps.

One way in which to ensnare a tiger is to smear broad leaves with bird lime, a substance made from the bark of holly and other plants, and place them on the animal's path. The great cat steps on one of the sticky leaves and tries to shake it off. It rubs its paw on its head, and the leaf blinds it. Then it rolls angrily on the ground to dislodge the clinging, stinging stuff, and ends by covering itself all over with the leaves and becoming so helpless that the hunter can easily dispatch it.

The tiger is a very beautiful creature, but, as some naturalists have pointed out, its splendid black-and-orange striping is what is called "warning coloration." Wasps, hornets,

"STRIPES"

snakes, fighting spiders, hunting lizards, all have this same black-and-gold danger coloring. Other naturalists say that "Stripes" borrows his gray coat from the light and the shade of the thicket, where he loves to stalk his prey. The markings of the face are fierce and striking and are said to hypnotize the tiger's victims. There are black tigers in India and white tigers in the north, but both of these are very rare.

Tiger whiskers are an article of commerce. No other bristle in the world is so stiff and at the same time so flexible, and entomologists use it in setting insects for collections. It is interesting to see a tiger's whiskers used in tenderly lifting butterflies wings into place. In old Hindu superstition, tiger's whiskers, chopped up in food or drink, produced raving madness, To its claws, teeth and certain of its bones, magical properties are also assigned. Ancient traditions also credited "Stripes" with being able to leap thirty or forty feet at will, but nowadays science has measured the highest jump that a hungry tiger can make, in order to secure its food hung on a branch or at one side of its cage, and have found that ten feet is the highest jump that "Stripes" can make.

A leopard can jump a little higher that that, and a panther twice as high. The tiger has been called "a model wild beast," for wild it is, and wild it remains, even in captivity.—*Exchange.*

The STORY of a BRAVE COW

Frances Margaret Fox

Baby Mary Ruth's great-grandmother told me this true story about something that happened long ago in Ireland, overseas. Mary Ruth's great-grandmother was the little girl of the story. This little girl was one of a large family of children who lived in a beautiful old home on the West Coast of Ireland, where wild winds blew in from the sea, and where even grown folks believed that fairies lived in the hills.

The little girl's father kept many cows, and these cows went every day to a strange pasture, and every afternoon the children went for the cows to bring them home to be milked and cared for.

The strange pasture was a green island in the sea. The cows went to pasture and came home without ever stepping foot on a bridge. The reason for this was because the island was not far from shore. When the tide was in, the water was deep around the little island. That was high tide, when the waves came rolling in from the sea. When the tide was out, instead of water between the island and the land, there was hard, dry sand. That was low tide, when the waves were rolling out to sea. There was a high tide and a low tide every morning, and a high tide and a low tide every afternoon.

In the morning, the children drove the cows to pasture over the hard, dry sand, and there the cows stayed all day eating grass, while the tide came in from the wide sea and surrounded their island with deep blue water.

Soon as the tide was low in the afternoon, when the waves went back, and back into the deep blue sea, the children used to go for the cows and drive them over the hard, dry sands to the land. Then they had milk for supper and the baby had milk, too.

One afternoon when the children fared forth to bring the cows home from pasture they played by the way and forgot the cows. Baby Mary Ruth's great-grandmother couldn't remember what the children played that day so long ago on the west coast of Ireland. Whether they played romping games and chased one another up and down the wide sea sands, or whether they played they were knights and ladies of old, and lived in castles by the sea, or whether indeed they were pirates hiding in caves by day—she couldn't remember.

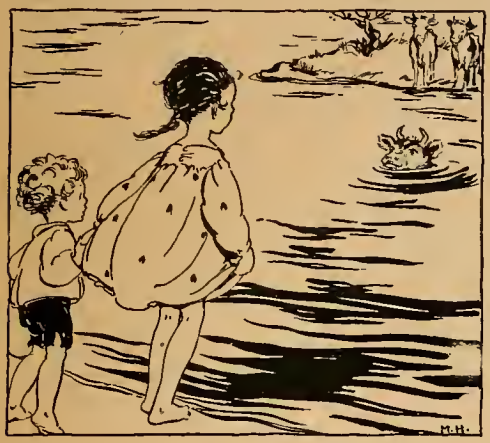
The fact is, however, the children played by the way and forgot the cows until the waves rolled in at their feet and it was high tide again on the West Coast of Ireland. Then they looked across the tide to the island, and there by the shore were the cows, gazing across the water, longing to come home.

Then how those children blamed themselves for playing by the way until the sands were covered with deep sea water and the cows could not come home that night. There would be no milk for the children's supper, and what would their father and mother say?

No wonder those children wept and

wailed on the West Coast of Ireland so long ago.

At last Baby Mary Ruth's great-grandmother remembered that cows can swim: and it was only a little way across the water to the island. So



that dear, little girl stood close by the dashing waves and called:

"Come bossie, bossie, bossie, come boss!"

She called and called and called and at last one cow waded into the water and came swimming, swimming, swimming across the bit of sea.

"Jennie's coming! Jennie's coming!" the children shouted joyfully, and they encouraged the brave cow, like this:

"Come, Jennie, come good old bossie cow, come bossie, bossie, bossie—come good Jennie cow!"

And the cow named Jennie kept swimming and swimming until at last she stepped upon the shore and shook the salt water from her coat.

The other cows had to stay all night on the island: but good cow Jennie walked home with the children and gave them milk for their supper and milk for the baby, too. She missed the other cows, though, because, before she went to bed that night in her warm, comfortable shelter, she looked far over the sea and called:

"Moo! Moo! Moo!
Moo! Moo! Moo!"

It was such a sad sound the children were sorry for the lonely cow. They went out that night so long ago on the West Coast of Ireland, and told her that they would never, never play by the way again when it was time to bring the cows home from pasture at low tide in the afternoon—and they never did.

The Echo

Once a little boy was playing in the woods. When he called aloud he heard the echo of his own voice, and thought another boy was mocking him. He was very angry, and ran to his mama, saying, that a naughty boy had called him hard names. His mama said: "Go out and call, 'I love you,' and see if you do not get the same in reply." The treatment we get from others is often like an echo of the way we treat them.

Four words that will help every child to be better are: "Thou God seest me."

In every place always remember that God's eye is upon you.

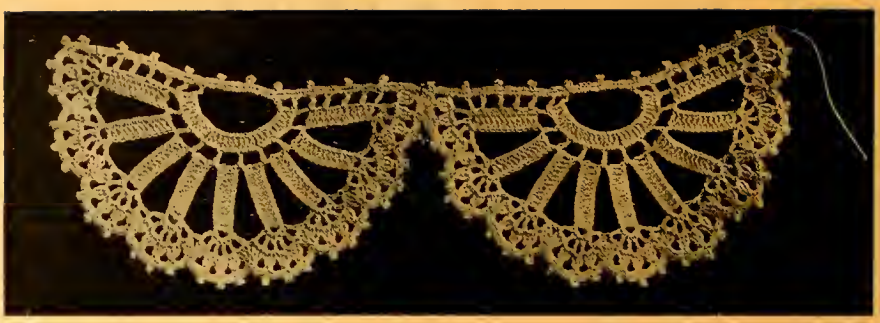


Figure 1

The Juvenile Crochet Lessons

By Mrs. S. A. Bywater

(Photos by Alseen Studio)

Ch 17, miss 5 from hook, tr in next 12; 9 times. Ch 5, tr between each group, with 2 Ch each tr. Ch 5. Join to last corner. Sl. st. to outer end. Ch 5, 3 tr in end of first group with

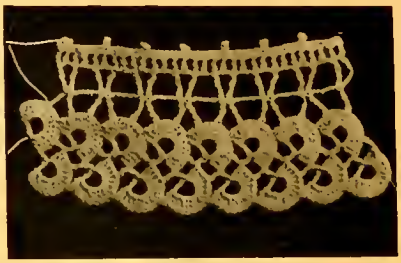


Figure 2

2 Ch between, 6 tr in each of next 7 groups, 4 tr in last one. Ch 5, tr in same space. Ch 2, miss 2, tr in next tr of 12 tr group; 3 more times. Ch 2, tr in 3rd st of ch, ch 5, another tr in same. 3 tr between each tr (9 spaces) ch 2. Thread over 4 times, hook in 3rd st of ch at next corner, (knit off 1st at time). Turn, ch 2, repeat same as last. Ch 4, 3 tr knit off together, to each space, with 3 ch between each point, except between scallops, no chain. Last row is 5 dc to each space with pecot at each point. Ch 8, join to end with tr ch 3, turn. 15 tr in ring. Ch 10, tr in 3rd from last tr. Ch 3, turn 15 tr in this ring and tr in 4th tr of first ring. Ch 10, tr in 3rd st of this ch. Ch 3, dc in next 3rd tr of first ring—turn, 15 tr in last ring Continued desired length.

Fig. 2. Top: Dtr from every 3rd tr of each scallop, with 5 ch between every other dtr.

2nd R: Dtr in each dtr with 3 ch between each.

3rd R: Tr in each dtr, and tr in space, with one ch between each tr.

Last R: 2 dc to each space, pecot every 8th st.

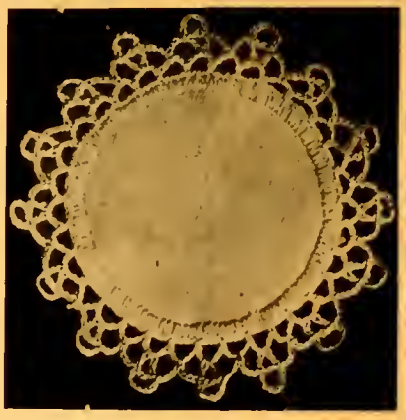


Figure 3

Button hole around, or dc around.

1st R: Dc every 4th or 5th st, with 5 ch between each dc.

2nd R: Dc in loop, ch 5, tr in next loop, ch 8, tr in top of this tr and tr in loop with 1st tr. Ch 5, dc in next loop. Continue around.

How the Hornet Makes Its Nest

By Felix J. Koch

Of course each and all of us have stopped, time and time again, to marvel at some giant hornet's nest, suspended from a limb, or branch, somewhere on the farm, or in the woods, and have wondered—and tried to discover, if possible, just how this strange insect-home was built.

One of the great students of the wasps and hornets—which insects are near-cousins—gives some rather interesting data about these nests.

"The wasps and hornets," he states, "are of the big family of 'diploptera;'—this term from two Greek words meaning 'folded wings;' since the insects of this family have their wings folded longitudinally when they are at rest.

"The wasps and hornets both live in extensive communities; inhabiting a nest, formed in holes of walls, buildings, or the ground;—and suspended from the limbs of trees, with the other group.

"These nests are formed of paper-like material, prepared by these insects from the wool they may find, or from vegetable matter which they masticate until this pulpy substance is produced, which is then applied to the building of their nests.

"The outside of such nests usually consists of layers of a rather coarse 'paper,' and the interior of the nest is occupied by a series of transverse combs, composed of hexagonal cells, set with the mouths downward. These combs are united by little pillars, formed of the same material. In these the eggs are laid, and the larvae, which appear in turn, are fed constantly with honey by the workers.

"A few species even lay up a store of honey, like the bees."

Considering, then, the big nests shown as the result of the endless hundreds of wee insects' mouths—the results put together by one carefully considered plan—the hornet's nest cannot but take on an interest for us which this big, curious object, as it is, never had attained before.

The Coming of Spring

By Minnie Tarr Miller

"Spring is coming! Spring is coming! It is time to get to work," shouted the tiny gusts of wind to each other. And they danced up the road sweeping the fallen leaves before them. All winter the leaves had lain over the seeds and roots of trees. A fine warm blanket they had made in the wintry storms. Now they scurried before the gusty winds who heaped them in piles in the ditches and about fences and shrubs. Soon the leaves would become of further service by enriching the soil for the next year's growth of green things.

"Rap-a-tap-tap! Rap-a-tap-t a p!" went the sunbeams up and down the meadows and fields. At the door of each tiny little house where bulb or seed or grass lay sleeping, the sunbeams tapped until they were answered by a tiny voice—"Who is there?"

"We," cried the sunbeams, 'It's time to get up. Spring is here."

Up jumped the seeds bursting all the buttons off their sleeping garments in their eagerness to be at work. How they stretched and wiggled their toes down into the cool damp ground! What a stir and a bustle to get dressed! Every tiny flower must be donned just so. Each one must carry his or her basket of honey for the hungry bees. The dainty pink, blue, yellow, and white dresses were tucked in their boxes to carry over ground for the "Dance of the Flowers" which would come in the spring, summer, and fall-time. Oh, there were so many things for them to do and remember. Each put on a quaint little green bonnet or cap. Some were saucy, some gay, some dignified but all were beautiful. Then they jumped up popping their heads right through the roofs of their tiny houses!

Th e shrubs and trees were busy decking themselves in bright new dresses, too. Even the grasses had their duties; for were they not to grow thick and soft enough for the timid baby bunnies to hide in, and the dear little birds to build their nests among?

Much pleased was Spring when she saw how well all had performed their tasks. She gave praise here and a word of advice there.

All at once the apple trees burst into clouds of bloom: delicate pink, sweet smelling blossoms that filled the air with perfume.

Soon the tiny animals were busy with their housekeeping. The birds were singing and chirping gaily while building their nests. It was time to say "Good-bye" to Spring for Summer was close at hand.

Spring mounted a gold-edged cloud and waved goodbye for another year to all her subjects, as the apple trees showered their petals after her.

Good Advice

Don't be what yo' ain't, jes' be what yo' is;
Cause if yo' is not what yo' am, den yo' am not what yo' is.

If yo' is jes' a little tadpole, don't try to be a frog;
If yo' is jes' de tail, don't try to wag de dog.

Yo' can always pass de plate, if yo' can't exhort and preach,
If yo' is jes' a pebble, don't try to be de beach.

Don't be what yo' ain't, jes' be what yo' is,
Cause the man who plays it square, am gwine to get his.

It ain't what yo' is has been,
It's what yo' now am is.

—*Wallace N. Roundy.*

The Poet and the Owl

It is said that when Tennyson, one of the world's greatest poets, was a boy living at his parent's home, he had a pet owl.

Tennyson's owl never lost its liberty, yet it was so tame that the boy could stroke it and caress it as freely as if it had been a pigeon or a canary.

This is how he came to be on such good terms with the bird. The owl lived in a hollow tree in Tennyson's father's grounds, and every night, when he went to bed, the boy would open the window and call gently:—*"Tu-whit, tu-whit, tu-whit!"*

"Tu-whoo, tu-whoo, tu-whoo!" the owl would answer, and it came nearer, thinking, no doubt, that another owl was calling it.

Every night this interesting performance took place, and, little by little, the owl learned that the boy at the window did not call it to do it harm. It learned to trust him.

And at last it knew him so well that he could take it in his hand and stroke its beautiful soft plumage, and even take it into the room with him, though, of course, he always left the window open so that his feathered friend could go just when it liked.—*Band of Mercy.*

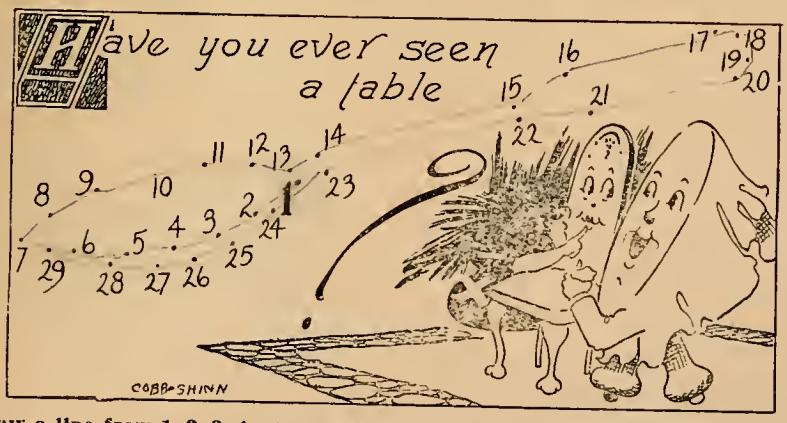
Pearls

Here is a story I learned when I was a little boy: One day a drop of water fell from the clouds into the sea. "Alas!" it cried, "what a small thing I am in this great ocean." Just then a shell fish swallowed it. In the course of time it grew into a lovely pearl. One day it was found by a diver, who sold it to a merchant, and at last it became a gem in the crown of a queen.

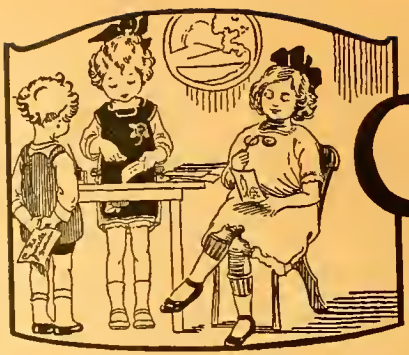
That is, of course, a fable. What I am going to tell now is a fact: One day, many years ago, a pearl dropped from the hand of a man who a few years before had been an humble fisherman on the Sea of Galilee. It lay in the world for hundreds of years, trodden, as it were, under the feet of men. One day it was found by a little fourteen-year-old boy, and today it shines a gem in the crown of the King of Kings.

That pearl is the fifth verse of the first chapter of James: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." That verse of scripture opened the heavens, brought to earth the Father and the Son, and ushered in the great "dispensation of the fulness of times."—*W. A. Morton.*

Daffodilly Dots



Draw a line from 1, 2, 3, 4, etc., consecutively to 29, and see what you will get.



The Children's BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box. "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Making Old Hearts Glad

A ruddy bunch of youngsters were rolling snowballs when one of them shouted:

"Come here, boys, and help me, I can't roll mine any larger alone."

All the boys ran to help roll the large one of Harry's.

"Say kids," said Jim, "let's end it up in Grandpa Willis's gate, and then watch the old man try to climb over it."

This they did and were laughing, when suddenly their merriment was checked by a motherly lady who asked, "What are you doing, boys? Don't you know Mr. Willis has rheumatism?"

"Yes," said the boys.

"Do you want to know how to make him happy?"

Again all the boys said, "yes."

"Well then make a snowman Santa and put something to eat in a basket and put it on its arm."

"Mama will give me some pies I know," said Harry.

"And I can bring some apples," added Jim.

They all brought things and put in the basket then all of them hid but one, and he knocked at the door.

"I say, Nathaniel, there's some one knocking," said grandma.

When she saw what was in the basket she cried, "Law me, Nathan, it's for us."

The old man raised his tear filled eyes to the ceiling and said, "God bless the kind hearts that have done this."

Marvin Jackson,
Age 10 Vernal, Utah

PHOTO BY THELMA DEXTER
Age 11. Box 167, Cumberland, Wyo.

An Indian Scare

When father was a small boy the Indians were feared by all. They sometimes made attacks on the white people Other times they would carry away children with them. One day a band of Indians riding horses stopped in front of grandfather's house. It happened that he was not at home on this particular day. His absence made matters worse for grandmother.

When she discovered that her visitors were a band of Indians grandmother became very greatly frightened. She became still more terrified when a few of them rode forward and drew their knives from under the shawls which they wore.

Her eyes then rested on the cradle of her child which had been placed outside under the shade of a tree. Her first thought was that the savages were preparing to kill the child. She rushed to the cradle, snatched up the child and was returning to the house when a member of the party in very broken English tried to explain something to her. Grandmother turned around and noticed that their eyes rested on a grindstone which was near the house. They again asked if they might sharpen their knives. By their motioning and understanding a few words they said she discovered what they wanted. She readily gave permission.

As the Indians turned to the grindstone grandmother felt somewhat relieved. But her fear increased again as she wondered what their next move would be.

Holding her baby tightly she prayed earnestly that no harm would come to them and waited in suspense while the grindstone was being used.

Having sharpened their knives they once more approached her, but this time to express gratitude for the use of the grindstone.

They then went to the spring for water, after which they rode leisurely away into the forest to hunt wild game.

Again she clasped her child tightly and breathed a prayer of thanks as she watched the Indians disappear.

Leah Clark,
Box 206,
Age 15 Blackfoot, Idaho

MY BROTHER RIDING MY PET
Photo by Clarence S. Thornock.

The Humming Bird

O, little Humming Bird so small,
Goes flitting through the air,
He sucks the honey from the flowers
While flitting here and there.

His nest is very, very small
Only as big as a two inch ball,
'Tis made if milkweeds downy and gray,
And is very cunningly hid away.

Age 12. Mildred Ottley,
Sandy, Utah.

The Little Brook

Oh little brook, with water clear,
Your little song is full of cheer,
You babble brightly all day long
And sing your joyful little song.

Oh little brook, you are so glad,
You make those happy that are sad.
You go on brightly all day long
And sing your joyful little song.

Oh little brook why don't you stay?
You're always running fast away?
You go on brightly all the day,
And sing your song upon the way.

You water the trees as you go past,
But all the time you are running fast.
You go on happy day by day,
And sing your song all the way.

Asenath Passey,
1471 28th St.,
Age 13 Ogden, Utah

"COUSINS"
Photo by Maud Green.
Age 10. Roberts, Idaho.

How I was Healed

Last fall I was stricken with typhoid fever. Our family doctor said I had all three types of the terrible disease in one.

After several days my parents and the doctor thought it best I should be taken to our new L. D. S. hospital in our city.

I became very sick and was unconscious for three weeks and could not talk.

Everything was done for me that could be done by the two doctors looking after my case. We had a special nurse in constant attendance at my bed side.

The faithful elders came to the hospital every evening to administer to the sick and they prayed for me.

Both doctors told papa that my case was very bad but, like my parents believed, the Lord would make me well as they were both L. D. S. doctors.

One Sunday morning when I was the worst, one of the good doctors, who is a member of the High Council, presented my name to the High Council prayer circle. I was prayed for there in the morning and in the afternoon at Stake Priesthood meeting.

From that time on I commenced to improve rapidly.

Today I am well and happy and thank the Lord for His great blessings unto me.

Marie Duffin,
163 13th St.,
Age 12 Idaho Falls, Idaho

A Mad Coyote in Town

We live in a mining town in the Arizona hills near the desert where it is very hot and dry in the summer but nice in the winter. The hills all around us are covered with cactus of different kinds. The giant cactus is very pretty.

One night last winter a mad coyote came into town and bit several dogs and probably would have done other damage if a man had not killed it. Among other dogs that it bit was my pet "Snookie." Daddy had to shoot him which made our whole family feel bad, as we had raised him from a little

puppy, and of course we loved him very much. Others had to kill their dogs, too, because they might go mad like the coyote and bite the children.

We have a nice Sunday School here in Hayden. Miss Georgia Peay is my teacher. We are going to have a Christmas tree and a program for this year.

We have two missionaries here. One is from Wyoming and one is from Utah.

Erma Merrill,
Age 10 Hayden, Arizona

The Secret of Prayer

As Mother Berry sat by the bedside of her sick child, Tommy, she was thinking—thinking deeply of her husband.

"Where was he?" she murmured. How she wished he would come home, especially this night, because Tommy was so sick and they were six miles from town.

Suddenly she thought of Mr. Bennett (the missionary) who, in his travels, had noticed that lonely house, and had decided to visit them three days preceding. He knocked and was greeted coldly. She thought of how he had tried to preach and teach her the main doctrines of the Gospel.

She went about in an uneasy manner. She showed no signs of appreciation. So he naturally cut his visit short.

She happened to glance at Tommy who was tossing his head from one side to the other He whispered, "Please, mama, give me a drink of water."

She immediately yielded to his calling. After his parched lips were wet, he fell into a deep slumber.

Her mind pondered; again and again she thought of Mr. Bennett, the missionary. Then she made up her mind, and dropped on her knees, and uttered a prayer that Tommy might get better.

After an hour Tommy awoke, his eyes seemed to brighten, a flash of color sprang into his pale face, and he spoke cheerfully. "Mama," he said, "My headache is much better."

"Yes dear," she said, "I am sure you will get better."

"Mr. Bennett told me of faith, repentance, baptism and prayer. We will always remember our Father in heaven, won't we, Tommy?"

"Yes," answered Tommy, "I'm sure we will."

Lyona Andersen,
Box 91,
Age 13 Emery, Utah

BY KENNETH FIREMOON (Indian Boy)
Age 12. Fort Peck Reservation.
Eastern Montana.

A True Story

Six years ago we lived on a homestead. My brother and I were playing out under some pine trees when we heard the chickens cackling and looked around and saw a coyote trying to get them. Then I ran in the house and told our daddy. He got his gun and went out and tried to kill it. When he shot it frightened it

away and we never saw him again. But the chickens were scattered all over the ranch. The feathers flew all over the yard. We were so frightened that we didn't want to play out doors all the rest of that day.

Valena Ballard,
Age 10 Snowflake, Arizona

BY HOWARD DORIUS
Age 13. Delta, Utah.

The Brook

Merry little brooklet,
Running to the sea,
How far have you traveled,
Where can your birthplace be?

"I've traveled many miles, small child,
As I run to the sea,
I've passed the nests of water birds
And passed the honey bee.

"My birthplace was a large, round spring,
The brown earth is my bed;
The green moss to the rocks doth cling,
And I run o'er their heads."

Age 10. Verona Erickson,
Fish Haven, Idaho.

My Twin Sisters

Have you ever heard of two little girls who have been to Sunday School ever since they were born? The place where we lived did not have any Sunday School house so a Sunday School was organized, and held at our home. One Saturday morning in September, we received the present of two twin sisters. The next day was Sunday and Sunday School was held in our large basement, where each family brought either chairs or boxes enough to furnish their own seats. When the children heard that there were two little babies up stairs, they could hardly wait until Sunday School was out to see them. When it was over they marched up to take a look at the new Sunday School members. This was the twins' first Sunday in Sunday School and their mother and father have taken them all the time when they were babies. And ever since they have attended every Sunday unless they have been sick.

Margaret Carlson,
R D. No. 1, Box 130,
Age 11 American Fork, Utah

My Pet

We had a little pet calf and when she was very small I used to play with her. One day I was feeding her hay leaves with my hand and she bit my hand quite badly. Every time I would go out to milk I would go up to her and pet her and call her Daisy. When she came in I went up to her and tried to milk her, but she was so sore that she would kick me every time I would take hold of her. Daddy had to milk her. When daddy had milked her for about a week she would follow him all over the corral for him to milk her. I wanted to milk her and daddy told me I could. After I had milked her a day or two she would follow me around and bunt me if I would not milk her. Some times she

would be lying in the corral and I would walk up to another cow and sit down to milk her. Daisy would come and bunt the cow I was milking until she made her run and then she would run up and get between me and the other cow and would not let me finish the other cow until I milked her.

Daddy said I could call her mine so I call her My Pet and I like her very much. Sylva Bodily,
Age 11 Gusher, Utah

Happy Easter Day

Little bird fly not away,
On this happy Easter day,
For another bird you may invite,
If he'll come, he might, he might.

Then I'll give you lots of crumbs,
If the little birdie comes,
Then you'll have your dandy feast,
Enough to go round twice at least.

So my bird, fly not away,
On this happy Easter day.
And the bird flew not away
On that happy Easter day.

And another bird he invited
And in the feast they both delighted.
It made me glad to see them eat
The crumbs, the crumbs, beneath their feet.

And then they had their dandy feast
Enough to go round twice, at least.
So my bird flew not away
On that happy Easter day.

Wanda Greene,
Age 9 Smithfield, Utah

Our Old Ram

We have an old ram that will put down his head, and chase you if he wants a fight.

Once I was getting eggs for my mother. I was singing and had a pitchfork to be safe from the ram. The old ram started to chase me, but I knew how I could get away, so I ran for the barn door, which was only a few rods away from me I dropped the pitchfork, and grabbed the door and shut it quickly. I didn't dare open the door for fear of him chasing me. I waited and he went away, but the sheep kept passing the door, and one outside all the time. I thought it was him.

Soon my brother, Maurice, came outside of the house to pump some water.

I called, "Maurice, where is the ram?"

He answered, "He's out by the fence."

Then was my chance. I stepped over and climbed up the barn. There I watched him and told my brother what he was donig. Then I jumped down and ran for the house with one egg which I had carried through my adventure.

We all are afraid of him but my father, for he knocked him over with a club the first time he chased him.

Raleigh Barlow,
Cascade, Montana,
Age 10. Northwestern States Mission.

PHOTO BY VIVIAN COWLEY
Age 9. Venice, Utah.

Spring

Spring is coming at last,
The winter is almost gone,
The snow is melting fast,
So spring will be here before long.

You bring happiness with you, dear spring,
And you take all the snow away,
You bring flowers and birds to sing
You make us all happy and gay.

Morris A. Bodily,
Box 41,
Age 10 Bancroft, Idaho

A Bad Scare

One year my mother, three brothers and I went up to the mountains to spend the Fourth of July. One day while we were there we rode horses up in the canyon. There was only one straight path we could follow. On each side of the path were bushes and trees. The path took us to the foot of the mountain. When we started to climb the mountain we could see fresh bear tracks.

Grandpa said, "Let us go back home." We turned and were on our way home when we heard a roaring noise. We listened and heard something coming toward us in the bushes. The only way we could get home was to go past the place where the noise was coming from. We made our horses run fast. When we came almost to the noise we saw a head sticking out of the bushes. After we arrived a small distance farther we could tell that it was a bull.

Grandpa said, "I am glad to think that it was only a large bull. We went home and a few days later a large bear was killed in the canyon.

Lois Hafen,
Age 11 Santa Clara, Utah

Honorable Mention

Wesley Allred, Orangeville, Utah
Lucille Beutler, Logan, Utah
Elaine Bird, Mapleton, Utah
Carson A. Bodily, Bancroft, Idaho
Willma Boyle, Provo, Utah
Marie Christensen, Richfield, Utah
Maud Clegg, Elmo, Utah
Florence Crane, Oakley, Idaho
Celdon Evensen,
Guenever Fuhriman, Providence, Utah
Veva Hamblin, Alpine, Arizona
Cleve Hancock, Mendon, Utah
Arthur Hansen, Boundary Creek, Alta., Canada.
Fay Hansen, Weiser, Idaho
Grace Harkness, Magna, Utah
Mariane Hill,
Boyd Housekeeper, Milburn, Utah
Grace Jenkins, Salt Lake City, Utah
Ira Kempton, Eden, Arizona
Violet Lenz, Hillspring, Alta. Canada
Elmo Lish, Deweyville, Utah
Reba McBride, Hyrum, Utah
Jetta Merrill, Hayden, Arizona
Dorothy Price, Tooele, Utah
Hannah Reynolds, Manti, Utah
Kines Rice, Huntington, West Virginia
Ivan Richardson, Thatcher, Arizona
Isabel Scadden, Inkom, Idaho
Ruth Thomas, Greenville, Utah
Allen Young, Wellington, Utah

December Cross Word Puzzle

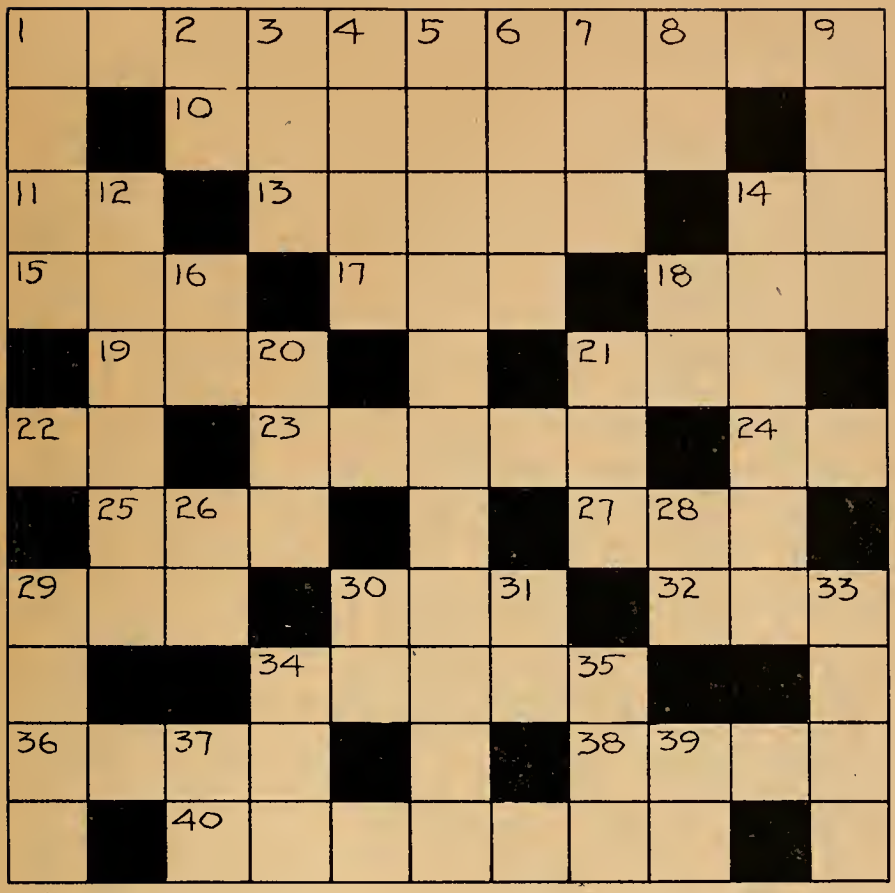
Additional Winner:

Ben Elden Lewis,
873 Princeton Ave.
Salt Lake City, Utah.

Cross Word Puzzle

Prizes of books will be given to the first ten of those under seventeen who correctly solve the cross word puzzle on the following page, and send us the best original drawing, or photograph, or the best article of not to exceed three hundred words, or poem of not to exceed twenty lines on any subject. Answers must be in by May 1, 1925, and all contributions are subject to the rules provided in "The Children's Budget Box." Address Puzzle Editor, **Juvenile Instructor**, Room 202, L. D. S Church Office Building, Salt Lake City, Utah.

The Juvenile Cross Word Puzzle



HORIZONTAL

1. A town in Utah.
10. Forces.
11. Exists.
13. Small particles of water driven through the air.
14. District of Columbia (abb.)
15. Enclosure for swine.
17. Title of respect.
18. Noah's ship.
19. Mineral earth.
21. Southern state (abb.)
22. Conjunction.
23. Town in Utah.
24. Father.
25. The male of sheep.
27. Cravat.
29. Established (abb.)
30. Edge.
32. One of the limbs of the body.
34. A town in Utah.
36. Girl's name.
38. Pomp.
40. A town in Utah.

VERTICAL

1. Certain kind of snowshoes.
2. Prefix meaning "with."
3. Numbers (abb.)
4. Little devils.
5. A town in Utah.
6. An insect with wings.
8. Bone (Latin.)
9. To strike with the foot.
12. A town in Utah.
14. A town in Utah.
16. Year (abb.)
18. Man's name shortened.
20. Kind of tree.
21. An insect; the emmet.
26. Near.
28. Iowa (abb.)
29. A town in Utah.
30. Second note of the scale.
31. Mountain (abb.)
33. A town in Utah.
34. Daughters of the American Revolution (abb.)
35. Past; gone by.
37. Right field (abb.)
39. Part of the verb "to be."

Mr. Mixie Magpie

MIXIE did get well, and he did make a lot of mischief. Some of the time he lived in Bobette's , and some of the time he lived in Buzz's . He liked Rascal, and Buttercup , and Timmy , and Pinny and Gig, the , and all the and ; but, oh, how he did like to tease them! They never seemed to get used to his voice, and would mind him just as they would a person. One morning, sat on his on the of Bobette's . had just given him his breakfast of hard-boiled . "How impolite you are!" she was saying. "Why don't you say 'thank you'?" That very minute Rascal stopped in front of the , with and his Doctor in the behind him. "Want to take a ride, Bob?" asked . "It's too muddy for the , so Rascal is going to take us and there's room for you, too." "I'll ask my mama," said . Mama was willing, and started to climb into the back . "How impolite you are! Why don't you say 'thank you'?" cried

; then in a sad tone: "Poor Mixie! Mixie's lonesome!" Everybody just had to laugh at that funny , and took him into the with her. The first they visited was half a mile away. Papa Doctor tied the to the handle. " Rascal will stand all right," he said, "and you little chicks can run out to the pig- ; perhaps you may find some little there." put on the branch of a that grew near the , so that she could climb up and see better than just by peeking through a . Sure enough! Mother had eight little pink baby , as pretty and clean as little pigs can be. It seemed as if and hadn't looked at them more than a minute when they heard Papa Doctor calling, "Buzz, O Buzz!" And both children ran as fast as their could carry them. There stood Buzz's by the ; but no Rascal, and no , in sight. "Where's that Mixie?" said Papa Doctor. "He's surely into some mischief! And where's Rascal?"

Move Right On

"Ah, there, dearie! Anything going on just now?"

"Yes; you are."—Phillips Mirror.

Still Undiscovered

Student in Astronomy: "Has anything ever been discovered on Venus?"

Professor (whose mind has wandered): "No, not if the pictures of her are authentic."

Heartless Dad

"I've just kicked that young man of yours into the middle of next week!"

"Oh, how careless of you, father. We had arranged to get married on Monday!"

Highly Colored

Sambo: "Niggah, I'se gwine to mash yo' nose all ova' yo' face; I'se gwine to push dose teeth down yo' throat and black both yo' eyes, et cetera."

Rastus: "Black man, yo' don't mean et cetera; yo' means vice versa."

Wrong Diagnosis

"What you need, my dear young lady," Dr. Boggs advised, "is a little sun and air."

"Why, the very idea! I'm not even married!"—Fig Leaf.

Sure Proof

"I'm getting on at the bank."

"That's fine, dear; but what makes you think so?"

"One of the vice presidents asked me if I worked there."—American Legion Weekly.

Looked Suspicious

Teacher: "Who signed the Magna Charta?"

Youngster: "Please, ma'am, 'twasn't me."

Teacher (disgusted): "Oh, take your seat."

Skeptical Member of School Board: "Here, call that boy back." "I don't like his manner. I believe he did do it."—New York Sun.

A Good Speciman

The Old Gent: "Boy, am I all right for the Zoo?"

The Boy: "You look all right to me, mister; but I ain't runnin' it."

A Safe Vehicle

Inquisitive Child: "Mother, what is a waffle?"

Bright Brother: It's a non-skid pancake."—Brockton Call.

An Endless Whirl

He: "Do you remember when we met in the revolving door?"

Bright Young Thing: "Yes, that's when we started going around together, wasn't it?"—Mugwump.

Speaking About Biscuits

"Papa," said the small son, "what do they mean by college bred? Is it any different from any other kind of bread?"

"My son," said the father, "college bred is a four years' loaf."—Capetown Caper.

Upside Down

Mrs. Brown: "I admire Dr. Young emmensely. He is so perserving in the face of difficulties that he always reminds me of Patience sitting on a monument."

Mr. Brown: "Yes; but what I am becoming rather alarmed about is the number of monuments sitting on his patients."

Modern Housekeeping

"Give me a slice of ham and a pint of gravy."

New Musical Setting for Solo Voice

BY

HUGH W. DOUGALL

OF ELIZA R. SNOW'S INSPIRED POEM

"O My Father"

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On Her Day of Days

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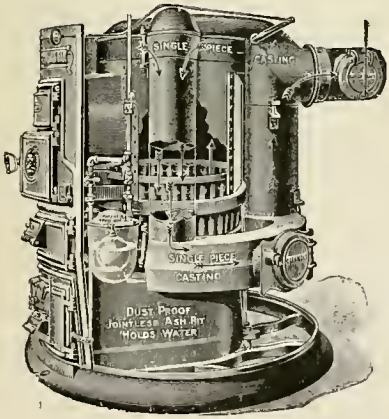

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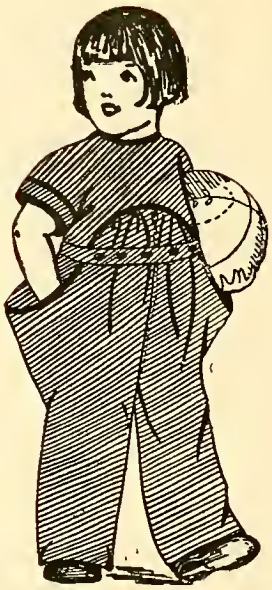

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